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IMPERIAL CŌLAS IN KARNĀṬAKA -- A CRITICAL STUDY (A.D. 900 -- A.D. 1200)

G. KUPPURAM, B.Sc.,M.A.,
DIP. IN EPIGRAPHY,
GANDHIAN STUDIES,
LINGUISTICS.

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THESIS SUBMITTED TO THE KARNATAK
UNIVERSITY, DHARWAD FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY
IN HISTORY AND ARCHAEOLOGY,
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* * * *

DEDICATED TO MY BELOVED
FATHER GOVINDARAJAN AND
MOTHER KRISHNAVENI WHOSE LOVE
AND FORBEARANCE MADE IT
POSSIBLE FOR ME TO SAVOUR
BOTH THE TEARS AND JOYS OF
STUDENT CAREER TO THE FULL

I AM GRATEFUL TO THE AUTHORITIES
OF THE INDIAN COUNCIL OF
HISTORICAL RESEARCH, NEW-DELHI
FOR HAVING KINDLY GRANTED ME
A FELLOWSHIP.

C E R T I F I C A T E

This is to certify that the thesis entitled "IMPERIAL CŌḶAS IN KARNĀṬAKA - A CRITICAL STUDY (A.D. 900 - A.D. 1200)" submitted by Shri GOVINDARAJAN KUPPURAM for the award of Doctor of Philosophy in History and Archaeology is based on original sources and the entire work carried out by him at this Department under my supervision.

(G.R. Kuppuswamy)
RESEARCH GUIDE

DEPARTMENT OF HISTORY
AND ARCHAEOLOGY,
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DHARWAD - 580 003
KARNATAKA STATE
1980

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FIRST CHAPTER

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CHAPTER - I

INTRODUCTION

Section 1:
ANALYSIS - CONTENTS

The I-Chapter deals with the scope of the study among other things a survey of the sources and also provides a brief analysis of the political history of the ancient and Imperial Cōḷas with a spot light reference to their contacts with Karnāṭaka.

The II-Chapter deals elaborately with the administrative system and institutions and their functions. It refers in detail to the structure of the administration at the central, provincial and local level during the Cōḷa times.

The III-Chapter is devoted to a study of the land system and Taxation policy. Adequate attention is paid to all the aspects of the topic such as the different agricultural ~~and non-agricultural~~ taxes, land survey and settlement and the nature of local revenue administration is traced.

The IV-Chapter contains a detailed study of the economic conditions prevailing under the Cōḷas relating to ~~agriculture~~, Industries, Trade and Commerce, professions, Transport and communication.

The different denomination of currency, weights and measures are dealt in the V-Chapter.

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The Evolution and growth of social and religious institutions, society, education and social security measures are dealt in VI-Chapter.

Chapter-VII is devoted to examine the construction of tanks, temples and other public works during the Cōḷa period in Karnāṭaka.

An attempt is made ~~on the~~ to estimate ~~of~~ the Cōḷa rule in Karnāṭaka, their contributions and its impact on the succeeding dynasties of Southern Karnāṭaka.

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Section.2:

SCOPE:

The primary object of the present study is to trace the structure of the Cōḷa administration in Karnāṭaka and its evolution during the period of their occupation (987 - 1118) and its working. In the course of the study it is proposed to survey the administrative system, socio-economic policy, Religious tolerance and promotion of education, building activities by the imperial Cōḷa rulers in the region of Karnāṭaka.

The scope of the study covers the territories of the present political boundaries of southern Karnāṭaka (i.e., districts of Kolar, Mysore, Bangalore and Tumkur) and also parts of Kurnool, Anantapur and Chittoor districts of Andhra Pradesh and North Arcot, Salem, Dharmapuri and Coimbatore (North Kongu Country) districts of Tamilnadu which synchronised with the boundaries of the historical

Karṇāṭaka- the regions[1] which the Imperial Cōḷas ruled. The information obtained from the multilingual region bordering Karṇāṭaka has been used widely to elucidate the study.

The study also takes note of the part played by the feudatory dynasties who ruled under the Cōḷas and contributed to the growth of the empire and region. This type of study has not been carried out by the learned scholars till now though abundance of lithic records are available.

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1. The bordering regions which formed parts of Karṇāṭaka are in historical times situated in a strategic position sandwiched between the Kannada, Telugu and Tamil speaking areas and provide us copious material for the present study. The Western Gangas, Banas and Nolambas with their epicentre in the present confines of Karṇāṭaka, extended their sway over these border areas even before the penetration of Cōḷas into the areas and as a consequence of which the Kannaḍa, population migrated and settled there. The Imperial Cōḷas who dominated over these areas also issued records in Tamil and Kannaḍa, which provides us copious material for the study. Hence for these reasons it has been found appropriate to include in the study some districts of Andhra Pradesh and Tamilnadu which formed the parts of Karṇāṭaka during the Cōḷa period - for a detailed study of these regions refer Sampath, M.D., Chittoor through the Ages, (unpublished Thesis), Karnatak University, Dharwar, 1975.

The period of the study 900-1200 saw the decline of Buddhism and the impact of Saivism in Karnāṭaka under the great Cōḷas. In the light of this study, it will be worthwhile to note the religious tolerance of the Cōḷas. It was also a period of intense temple construction which became the nucleus for divinity and cultural activities. Even the Social and Religious institutions continued to flourish apart from the promotion of art and architecture and education.

Section.3:

Sources of Information:

The sources for the history of the Imperial Cōḷas their government and administration in Karnāṭaka may be broadly classified under four heads, viz.,

a) Lithic Records

b) Monuments

c) Coins

d) Literature

a) Lithic Records:

The lithic records are by far the most important and authentic source for the history of the Cōḷas in Karnāṭaka. The inscription relating to them have been published in the volumes of the following publications:

i) Epigraphia Carnatica,

ii) Epigraphia Indica,

iii) South Indian Inscriptions,

iv) Mysore Archaeological Reports[1],

v) Annual Reports of South Indian Epigraphy,

vi) Tirumala Tirupati Devasthanam Inscriptions and

vii) Karnatak Inscriptions.

It is proposed to examine below the historical significance of some of the important inscriptions of the period which throw light on the administration, land revenue, currency, weights and measures, Religion, Economy and Society and Building activity under some of the Imperial Cōḷa rulers. The Cōḷa inscriptions were issued mainly in Tamil and Sanskrit, Kannaḍa records being rare. Besides, several bilingual epigraphs employing both Kannaḍa and Tamil are in vogue during the period of their occupation. In this connection, Prof. K.A.N. Sastri[2] points out in his work "The Cōḷas", as follows:

"Such inscriptions are however, only proof at best the

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1. Dr. S. Settar has made revised study of Mys. Arch. Reports and the following numbers have been published: II, III and IV.

2. K.A.N. Sastri., The Cōḷas (2nd Edn.), Madras, 1935, p.9.

presence of some Tamil immigrants in non-Tamil regions which were brought for a time under Cōḷa rule."

The following are some of the inscriptions of the Cōḷa rulers found in Karnāṭaka, chronologically arranged:

Vijayalaya (850 - 871):

The Kūḍlur record[1] in Tamil dated 870 is fragmentary but bears ample evidence to the entry of the Cōḷas in Karnāṭaka for the first time.

Parantaka-I (907 - 947):

The Bairakur inscription[2] in Kannaḍa dated 934, the earliest record of the Imperial Cōḷas found in the Kolar district is a memorial stone inscription for a person who died in a cow-raid and registers a land grant.

Rājarāja-I (985 - 1013):

(1) Kempanapura record[3] dated 991 in Kannaḍa, the earliest inscription found in the Mysore region which refers to his title Cōḷa Nārāyaṇa[4] and registers land grant for the promotion of education.

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1. Ec., IX, cp. 203.
2. Ec., X, Mb. 203.
3. Ec., IV (R), Ch. 145.
4. This is one of the few inscriptions mentioning the title.

2) Kammarasandra inscription[1] in Kannaḍa characters and language dated 997 refers to the rule of a feudatory of Rājarāja-I over Daḷigaivāḍi(Taḍigaivāḍi) which is a clear proof that Bangalore district was brought under the control of the Cōḷas by then.

3) Malambi grant[2] an isolated record in Kannaḍa dated 1004-05 found in the Coorg (Malenāḍu) district, registers the subjugation of Kudagunāḍu and the subordination of the Koṅgāḷvas. A Royal title was conferred on the general Panchavan Mārāyan on his victory at the battle of Panasōge.

4) Kaliyūru inscription[3] in Kannaḍa characters and language of the Cōḷa general and Viceroy Apramēya dated 1006-07, records a Jayastambha in commemoration of the general's victory over several Hoysaḷa Chiefs and occupation of Kaliyur near Taḷakāḍ.

5) Kolar inscription[4] (dated 1006) in Tamil registers the grant of a village to the cult goddess piḍāriyār, the famous

1. Ec., IX, Ht. 111.
2. Ec., I (R), cg. 46.
3. Ec., V (R), TN.220.
4. Ec., X, Kl. 106b.

family deity of the Cōlas. This record highlights the significance and influence of cult worship during the Cōla occupation in Karnātaka.

6. Balamuri Record[1] in Kannada dated 1012-13 is the earliest inscription relating to Cōlas found so far in the Mandya district. This inscription is also important as it enables us to fix Rājarāja's date of accession to the throne (as between 25th June and 25th July 985). It also refers to his general Panchavanmārayan who was in charge of some important mandalas (Bengimandalam) in Karnātaka and registers grants to the God of Balamuri by the ruler and Mahajanas.

7. Hoṅganūr inscription[2] dated 1013 which is the last record of this great ruler found in Karnātaka referring to a temple grant.

Rājendra Cōla I (1012-1045):

1. Malūrpatna inscription[3] in Tamil dated 1013 is the earliest relating to the ruler found in Karnātaka so far. It mentions a grant for conducting festivals to the deity Arumolidēviśvaram-udaiya Mahādēvar of Nigariliśōlapuram. Arumolidēvan is one of the title of Rājarāja I.

---

1. Ec., VI (R), Sr.78.
2. Ec., IX, cp. 42a.
3. Ec., IX, cp. 135.

2. Suttūru inscription[1] of 1015-16 is an interesting record composed in Tamil and Kannada language though the script is in Kannada. It is quite possible that during official drafting of any central or provincial matters the Cōlas adopted the two language formula i.e., Kannada and Tamil. It records the sales of land and also some grants to Goddess Durgaiyar. It refers in particular to the Nānādesis and brahmasettis (the Mercantile Associations) of Ayyāpolal (Ayyavōle) who were put as the guardians of the gift and as financiers to the society even during Cōla times. The local Assembly (Sabha) is seen here in this record as actively engaged in business and other village transactions.

3. Sulidēnahalli inscription[2] in Tamil dated 1017 refers to Revenue and Taxation and their Administration.

4. Belatūru Record[3] in Kannada of 1020 refers to the renovation of a temple and consecration of linga by a chief and charity by feeding of a 1000 people.

5. Hunasur record[4] also in Kannada dated 1020-21 seems to refer to the Valour shown by a dog on the death of its master. Also refers to the King seizing gold from the dog after chasing it away which seems that its master was a traitor to the Kingdom. This stone record was erected in memory of the deceased.

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1. Ec., III (R), Nj. 213.
2. Ec., X, Kl. 125.
3. Ec., III (R), Hg. 58.
4. Ec., IV (R), Hs. 4 & 5.

6. Nandigunda inscription[1] in Kannaḍa dated 1021 refers to the worship of some deity and the peaceful rule of Rājēndra Cōḷa I over Eḍedore-naḍ (Yedatore).

7. Kolar inscription[2] dated 1022 refers to the regulation of revenue matters and of their periodical entry in revenue registers (VariyiLiḍu).

8. Nelamangala inscription[3] in Kannaḍa dated 1029 is an important record from Bangalore district as it gives information about the Religious policy of the Cōḷa rulers.

9. Śuttūṟu inscription[4] dated 1032 is interesting as it refers to the encouragement of Music.

10. Siddhanahaḷḷi inscription[5] dated 1041 in Kannaḍa characters and language records that besides the recovery of cattle, the death of a lady in a cow-raid and erection of memorial stone for her. This is the only record found in Karnāṭaka of the Cōḷa period referring to a heroine's bravery in a skirmish. It also gives the name of Bangalore as Venkaḷūr[6].

11. Tadimalingi inscription[7] in Tamil dated 1043-44 is the last record available for the ruler and refers to land grant.

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1. Ec., III(R), Nj.201.
2. Ec., X, Kl. 112a.
3. Ec., IX, Nl.1.
4. Ec., III(R), Nj. 215.
5. Ec., IX, Ht. 11.
6. According to K.G. Krishnan, it is the first reference to the name of the place.
7. Ec., V(R), TN. 239.

Rājadhirāja-I (1012 - 1055):

1. Talakāḍ record[1] in Tamil dated 1040-41 the earliest inscription of this ruler found in Karnāṭaka is fragmentary and mentions paḍi-nāḍ in Gangaikondaśōlavalanāḍ in Muḍigoṇḍa Śōlamaṇḍalam.

2. Yeldur inscription[2] in Tamil dated 1050 refers to the temple treasury which served as a saving's bank.

3. Kempanapura inscription[3] in Tamil which is undated referring to the conversion of a village into an eriviraпaṭṭanam by the mercantile organisation, the tisai-ayirattaiññurruvar of Ayyapolil. Also refers to the assistance rendered by these associations to the military caravans which accompanied them.

4. Kolagala inscription[4] in Kannaḍa dated 1053 in the 8th regnal year is the last record referring to land-grants of this ruler.

Rājendra Dēva (1052 - 1062):

1. Kolar inscription[5] dated 1052 is the earliest record though fragmentary.

2. Haḷē Ālūr inscription[6] dated 1058-59 refers to the active trade contacts with the neighbourhood.

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1. Ec., V(R), TN. 190.
2. Ec., X, Mb. 106a.
3. Ec., IV (R), Ch. 146.
4. Ec., III (R), Hg. 32.
5. Ec., X, Kl. 112b.
6. Ec., IV (R), ch. 186.

3. Gujjappanahundi record[1] dated 1063 is the last inscription of the ruler which refers to a cattle-raid.

Rājamahēndra Dēva (1062 - 1035):

Hōsahaḷḷi record[2] happens to be the only record of this ruler found in Karnāṭaka dated 1063. It refers to land grants to an individual from Jayaṅgoṇḍasōḻapuram.

Virarājēndra Deva I (1063 - 1066):

1. Nelamangala inscription[3] in Kannaḍa dated 1065 is the earliest record which refers to some land grant to Muṇmadi-Śōḷa-gāmuṇḍa of some unspecified place.

2. The Niṅgahaḷḷi inscription[4] dated 1069-70 is the last record of this ruler available in Karnāṭaka which refers to a skirmish with the dacoits in Baya-nāḍ.

Kulottunga Cōḷa I (1070-1120):

1. The Kolar grant[5] in Tamil dated 1071 is the earliest and most important one belonging to this ruler which gives a detailed account of all aspects relating to Social, economic, cultural and political conditions of the period.

2. Avani inscription[6] in Tamil dated 1072 refers to the military class and government's share in the crops grown.

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1. Ec., III(R), Hg. 34.
2. Ec., IX, Ht. 36.
3. Ec., IX., Nl. 24.
4. Ec., III (R), Hg. 122.
5. Ec., X, Kl. 108, 106d.
6. Ec., X, Mb. 49a.

3. Agara grant[1] in Tamil dated 1104 is an important royal _cum_ local grant and it also confirms the earlier land grant made in a certain village.

4. Sidlaghatta record[2] dated 1118 is the last one found referring to some local fight.

Vikrama Cōla (1118 - 1135):

1. Sugatūr grant[3] dated 1120 in Tamil is the earliest record of this ruler. It registers land grants and refers to constructions and Music.

2. Dalasanūr inscription[4] in Tamil dated 1127 is an interesting record as it refers to land reclamation.

3. Dodda Nanjur inscription[5] dated 1130 is the last one and fragmentary. It is significant to notice that the records of this ruler are restricted to Kolar district.

Kulottunga Cōla III (1178 - 1216):

1. Avani record[6] is the earliest inscription of this ruler and it refers, to some grant.

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1. _Ec._, IV(R), Yl. 98.
2. _Ec._, X, Sd. 30.
3. _Ec._, X, Sd. 9.
4. _Ec._, X, Kl. 186.
5. _Ec._, X, Ct. 70.
6. _Ec._, XVII, Mb. 44b

2. Yedarūr inscription[1] is the last record which mentions the rule of maṇḍalikas and Taxation policy.

Rājendra Cōḷa III (1246-1268):

1. The Kolatūru inscription[2] in Tamil dated 1260-61 is the earliest one and refers to a royal grant.
2. Talakāḍ inscription[3] dated 1260-61 is the last record and fragmentary.

It is evident from the several bilingual records issued by the Imperial Cōḷas that they followed an integrationist policy in South India throughout their occupation in Karnāṭaka. Every grant is more corroborative and informative. Some of the inscriptions found in Kolar district go to the extent of giving a detailed information about the land value and its assessment, the consumers commodities and irrigational facilities provided in every region. Their records are found mostly engraved on the walls of the temples running 2 feet in length or more and 1 foot in breadth. The language and script of the Cōḷa inscriptions varied with the time and place of the records. Most of them are in Tamil and some in Kannaḍa. Most of the inscriptions are in the nature of endowments to individuals or public bodies and some of them relate to constructional activities, taxation, society and culture.

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1. Ec., X, Mb. 125.
2. Ec., V(R), TN.104.
3. Ec., V(R), TN. 216.

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b. Monuments:

Next to the lithic records monuments constitute the most important source of information for the history of the Cōḷas as they are the contemperaneous materials relevant to the period of study. They enable a student of history to judge the building and artistic tastes of the ancient dynasties. There are innumerable temples artistically built by the Cōḷa rulers, herostones and sati stones with elaborative panels sculptured around the districts of Kolar, Mysore and Bangalore, though some of them are in ruins or in a dilapidated condition and some buried underground. To give some instances of Cōḷa constructions they are underlined below:-

a) he Dinēśvara temple[1], Ālur, Chamarajnagar taluk, Mysore of the period of Rājēndra Cōḷa I;

b) the Kolaramma temple at Kolar built in the Dravidian style;

c) the Dharmēśvara temple at Kondarahalli, Hoskote taluk, Bangalore District in Dravidian style assigned to Cōḷa Rāja Mahēndra etc.

c. Numismatic Evidence:

The study of coins has not produced substantial results in South India especially in relation to the Cōḷa rule in

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1. Ec., IV, Ch. 69.

Southern Karnātaka[1]. Rājarāja's silver coins were found at Kārtōta in the North Kanara[2] district which shows his political expansion. The Imperial Cōlas issued coins in gold, silver and copper of which silver and copper are found scattered in different parts of the empire. Regarding the gold coins (pon) it is confirmed by numerous epigraphical evidences and it seems that it was rich in its gold content. It's quite natural to see their feudatories issuing the same type of coins in a slightly modified manner.

The Cōlas used the tiger symbol in the centre on both sides of the coin, flanked by the crest of the subject powers, the Cēra bow and the Pāṇḍyan fish with a legend mentioning the name of the ruler. Prof. K.A.N. Sastri remarkably says thus:

"None of the known specimens of Cōla coins have yet been identified with any of the coins mentioned in the contemporary inscriptions."

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1. Refer MAR Reports, 1934, p.58 & 1945, p.79 for a study of Cola coins by M.H. Krishna. It has to be noted that the Cola coins were modified and adopted by their feudatory Chiefs - K.A.N. Sastry., The Cōlas, p. 618 - The author says that the ādavalam gadyāna of the Kongalva Chiefs is the modified form of a gadyāna of the Cōla coin.

2. JNSI., Vol. XXIV, pt.I & II, (1962), p.183.

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At present, the coins as the source material for our study is of less importance as they are few in number and they do not help us in studying the conditions of the Cōla Society in Southern Karnāṭaka, still we cannot rule it out completely as it formed the major unit for every dynastic exchequers and which is true in the case of Southern Karnāṭaka also.

d.) Literary Sources:

The reign of Imperial Cōlas was one of the brightest periods of literary activity and particularly associated with religious revival in South India. Nambi Āndar Nambi first set up the canonical works of South Indian Śaivism and he was its first hagiographer. His work was the basis for the elaborate Tiruttondarpurāṇam popularly known as periyapurāṇam of Śēkkilar, a contemporary of Kulottuṅga Cōla-II (1133-1145) A careful study of the periyapurāṇam reveals that the emperors of Karnāṭaka were much influenced by the Tamil Śaiva philosophies. A parallel can be seen in Harihara's (1160 - 1245) Nambiyaṇṇa Ragaḷe, a Kannaḍa court poet of Hoysaḷa Narasimha Ballāḷa, composed twenty years later than Sekkiḷar's periyapurāṇam and much of the religious and social conditions depicted in Kannaḍa literature was reflected earlier in the life of Tamil Country.

Equally important is the Vaiṣṇava canon, the "Four thousand sacred hymns" (Nalayiratidivyaprabhandam), the Divyasuri-carita and the Guruparamparai being the Vaiṣṇava counterpart

of the Śaiva periyapurāṇam. Here again one sees the parallel movement in Karnāṭaka, the Vaiṣṇava saints, the Ālvārs in its religious development. These works through its traditions and beliefs, furnish, the essential characteristics of Śri Vaiṣṇava movement both in Tamilnad and Karnāṭaka and the historic role of Ramanuja and other great figures in it. In spite of the late nature of these works they record faithfully the unforeseen incidents and circumstances of Cōḷa times.

The Tēvaram and the Tiruvaśagam of Māṇikkavāśagar which constitute the Śaiva canon for the Tamil Country formed the prelude for Basavēśvara's Vachanas in the twelfth century. Though this saint was essentially associated with the devotees of Cōḷas, Cēra and Pāṇḍya empire he expounded the basic religious philosophy of these Tamil canons which had its appropriate influence on Basavēśvara in due course.

Bilhana's Vikramankadēva carita of the 11th century a Kannaḍa work belonging to the western chāḷukyan dynasty provides a complete description of the political rivalry between the Cōḷas and chaḷukyas. It helps us in a way though it exaggerates the role of Kannaḍa rulers, to reconstruct the political history of the times.

The Kalingattupparaṇi of Jayangondar who was the general of Kulottunga Cōḷa-I, is a war poem showing the valour and strength of the ruler in his great conquest of Kalinga Country. The acquisition of Kalinga and his exploits is also con-

firmed in the lithic records of Karnāṭaka[1]. This poem also makes references to the social conditions of Southern Karnāṭaka during the Cōḷa occupation.

The Muvar ulā viz., Vikramacholan ulā, Kulottunga cholan ulā and Rājarāja cholan ulā by Ottakkūttan makes passing references to the achievements of the Cōlas in Karnāṭaka

The Vira Śoḷiyam was composed by Buddhamitra who lived during the reign of Virarājēndra-I. The famous battle of Koppam and Kūdal Sangamam are mentioned in this well known Tamil grammer in a verse.

Trailōchana Sivachārya's Siddhāntasāravali speaks of Rājēndra Cōḷa-I, who brought many Śaiva devotees from the Ganges and settled them in different parts of his empire including Southern Karnāṭaka. Among them is one of his revered Guru Isāna Siva pandita, the Śaivachārya of the Tanjore temple. This saint seems to have gone on pilgrimage tour to Kolar and Mysore district. Rājēndra Cōḷa-I built a temple in the name of his guru in Kolar and made grants to him. This work however speaks of the setting up the images of the 63 Śaiva Nayanmars at the capital representing the religious fervour of the people. The tradition of honouring them seems to have taken its deep roots in Karnāṭaka.

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1. Ec., X, Kl, 106d, 108.

The worship of the 63 saints became subsequently a tenet of the Virasaiva faith in Karnataka as well and became popular over a half-century even before Basavesvara.

The story of Satyendra Cola which refers to Rajendra Cola-I himself is found written in a variety of versions in Kannada Tamil and Telugu. Shadakshara Deva in his Rajashekaravilasa (1655) reviews this story which is not a fiction. According to the story Satyendra Cola's son Rajasekhara who went riding on the street, kicks the son of an old woman who dies later. As a result of this Satyendra Cola orders his son Rajasekhara to be beheaded but Siva appears on the scene and as a reward of the King's peity and justice, he takes them all to his own place. This story is also told in Tamil by pillai Nayanar and in Kannada by Gubbiya Mallanarya in his Bhavachinta Ratna (1513). Satyendra Cola is one of the Navacholas who is praised in the Virasaiva work Navacolacarita. Similarly we get a Telugu version the Brihadisvara mahatmya and Colavamsacarita in Sanksrit.

The Rajasekhara Vilasa has some historical importance for Rajasekhara is identified by C. Hayvadana Rao[1] as Rajadhiraja-I but Raja hiraja-I (1018-1050) lived for many years after his father's (Rajendra Cola-I) death. Probably this Rajasekhara who is unidentified may be one of the sons of Rajendra Cola I. This chroniele is available in a Tamil

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1. Rao. C.H., Mys. Gaz. Vol.II, pt.II, Bangalore, 1930, p. 1050.

translation among the MacKenzie MSS and the Koṅgudēśa Rajākkal also in the same collection of manuscripts. The Koṅgudēśa Rajakkal[1] which is looked upon as a conventional Tamil chronicle has been recently given much of historical importance. It gives us useful information about the activities of the Cōḷa Kings and the prevailing conditions in south Mysore, Dharmapuri, Salem and Coimbatore districts which constituted the Kongu country.

Though we lack epigraphical evidence for Aditya's I reign, we have the literary source which proves the connection of Aditya with Southern Karnāṭaka as Koṅgudēśa Rajakkal mentions that Aditya I captured the town of Talakāḍ in Mysore.[2]

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1. Koṅgudēśa Rajakkal - MSS, p.13. The following are the opinions about this work:
   a) Lewis Rice(1879):"The utility of the Koṅgudēśa rajakkal is even greater than that of the inscriptions (Mysore and Coorg from Inscription - Introductary Chapter)."
   b) Rev. W. Taylor (1835): "Koṅgudēśa Rajakkal - one of the best in the whole Mackenzie collection, being free from fable and supports by dates."
   c) Koṅgudēśa Rajakkal - published in "MJLS, XIV, VII(P.17) (1847).
   d) Prof. Dawsan: JRAS, (VII), (1846).
2. KDR (Taylor's Trans.), P.14.

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There is also a later work Rājendracōlacarita[1] relating to Rājendra Cōla I composed in Tamil by Mummadi Tammabhupa, a son of a prominent Sugatur Chief of Kolar district and other Sanskrit, Kannada and Telugu works were however written during the 16th - 17th centuries.

Dhanavāstu[2] (Treasure sites) a Kannada work written by an anonymous author refers to some of the important towns like Cōlarājapūra (most probably Talakad) and several other administrative divisions in Karnātaka.

The Mitakshara of Vijñānēśvara, a contemporary of the Imperial Cōlas provides a very good source material for studying the administration of justice and utilised indirectly to know the legal law and order prevalent in the Karnātaka country.

The Mānasōllasa also called as Abhilāshitaratachintamani is the work of Semēśvara III, the western Chālukyan ruler. It deals with polity, judicial administration, army organisation etc., which will be found much useful in the study of contemporary conditions during the Cōla occupation

1. Ec., IX, Bn. (Introduction).
2. M.A.R., 1929, p. 35.

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Lōkōpakara[1] of Chāvundarāya dated 1025 is another valuable work providing source material, though it was not written under the supervision of Cōlas. It deals with the everyday social life of the people of Karnātaka.

The Rājavlikathe[2] a late Kanarese historical manuscript of the Jains of the 19th century given us some information regarding the political relations between Karnātaka and Tamilnadu during early medieval times.

The Kaifiyats of 18th century at the MSS Oriental Library Madras University gives us stray references during this period.

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1. Sesha Iyengar, H, (Ed.)., Lōkōpakāram of Chāvundarāya, Madras, 1950, P. XXIV.

2. MAR., 1925, p.12.

Section.4: Historical Background

a) Origin and History of the Śangam Cōḷas:

Origin and Early History:

The ancient Cōḷas were the oldest royal Tamil rulers in South India ever since their occupation of ancient Tamil Country. They are mentioned in the Mahābhārata and puranic literature as Tamil rulers. Katyayana[1] (4th Century B.C.) the great grammarian refers to them as Cōḍas and the earliest epigraphical references and undoubtedly historical, ~~mention~~ mentioned about these Cōḷas is found in the second and thirteenth rock edict of the Mauryan emperor Aśoka[2]. It is quite possible that the early vestiges of these Cōḷas go back to pre-Asokan period and it is correct as C.Hayavadana Rao remarks that "they might have come into existence between the 3rd and 7th century B.C."[3]

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1. Kielhorn (Ed.)., Mahābhāsya, II, 270.
2. Smith, V.A., Aśoka (2nd Edn.), pp. 156 & 174; vide Hultzsch - Aśoka inscriptions - Index S.V. Chōla.
3. Rao, C.H., Mys. Gaz. Vol. II (Historical), pt.II, Bangalore, 1930, p. 900.

Edict No. XIII of Aśoka refer to the Cōḷas as independent rulers.

The derivation of the term Cōḷa is still a mystery and satisfactory definition has not been found. In Tamil it is referred as Śōḻa or Sōra; in Kannada as Cōḷa and in Telugu as Chōḍa. The general emblem adopted by the ancient Cōḷas was the tiger crest which is substantiated by the numerous references in Tamil literature. The prominent political boundary and saviour to this Solar race i.e., the Cōḷas was the Kavery river which also helped as an overseas trade centre, cultural conglomeration and a territorial barrier for the enemies at all times in South India.

Kaverippumpaṭṭinam was the early Cōḷa capital but later due to severe floods they chose Uraiyur (a Suburb of Tiruchirapalli in Tamilnadu) as their capital which became an important city.

A literary revival ushered during the early Christian era. In this connection, S. Krishnaswami Aiyangar[1] points out thus:

"After the advent of christ a grey-dawn period appears in South India between Christ and the rise of the pallavas is a high watermark of Tamil literature" - The scholar draws

1. Krishnaswami Aiyangar, S., Ancient India, Madras, 1911, p. 91.

the attention to the Augustus age of Tamil literature i.e., the three Śangam period and their works. This age is considered to be as the golden age in the history of ancient Tamilnadu for it culturally integrated the people from all parts of the country to put down their intellectual scholarships and thus preserve the edifice of the society for three to four centuries, until we find the Kalabharas entering South India destroying the civilisations till the rise of Kañchi pallavas and Vijayalaya line of the Cōḷas.

The Śaṅgam Colas:

The earliest reference to the Cōḷa country is noticed by an anonymous overseas merchant in his source book periplus Maris Erythraei. He refers to 'Argaru' which seems to be Uṟaiyūr[1]. A century later ptolemey a greek geographer gives us interesting accounts of the ports and inland cities in the Cōḷa country.[2]

The Śangam works give us a long list of the genealogy and chronology of many Kings (i.e., Cōḷa, Cēra and pāṇḍyas) which is confusing unless it is analysed properly.[3]

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1. K.A.N., Sastri. The Cōḷas, p.22.
2. See Chapter I, Sections 12, 13, 68 and 91 in McCrindle's Edn. of B.K. VII in Indian Antiquary, Vol. XIII; Also refer Caldwell., Comparitive Dravidian Grammer, pp. 92, ff.
3. Refer Kanakasabhai, V., The Tamils eighteen hundred years ago, Madras, 1956, p.64 - for the genealogy of Sangam Cōḷas.

Apart from this a number of chieftains are mentioned as either independent or subordinates under these great Kings. The Śilappadikaram give references to the victories over these. chieftains by the Śangam Cōlas.[1]

Some historians have made a passing reference to the invasion of the South by the Mauryas during this period[2]. But during Aśoka's rule there was a stiff opposition by the Tamils to his Buddhist propaganda and to its expansion in South India. In due course Aśoka could not succeed and the fact remains that there were no Buddhist centres in the Tamil country. During the time of the ancient Cōlas, Brahminism took its foremost seat in the society which became a great rival to Buddhism. The Śangam literature praise these Kings of having conquered the Himalayas and ousted the Aryans (Vadukars) - evidently an exaggeration.

Karikāla Cōla: (1st Cent. A.D. - 2nd A.D.)

Karikāla Cōla was one of the reputed Śangam Kings and the son of Uruvapahrēr[3]. Literally Karikalān means "the man with the charred leg" (black leg) in memory of a fire accident in his early years.[4]

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1. Śilappadikaram., XXVII, 124-126; Pattinappalai., 275-84; patirrupattu, 44; Agam, 125; puram., 66.
2. S.K. Iyengar., Beginnings of South Indian History, Madras, 1920, pp. 60-68.
3. Porunararruppadai., 1.130.
4. Ibid., Verse 3.

There are frequent allusions to this ruler in the Bedirur grant[1] of the Ganga King Bhūvikarma dated 634 where he is described as the builder of tanks to the Kavery (Karita-Kāveritira). The lithic records[2] of the Telugu Codas of 12th century supports this fact. Even the Tiruvālangādu plates[3] assert that Karikāla built the town of Kañchi with gold and it is obvious from the Imperial Cōla epigraphs that Kañchi was in occupation of Karikāla Cōla. It is well known that Uraiyūr near Tiruchirapalli was the capital of the ancient Cōlas ~~was~~ founded by Karikāla Cōla and later Kaveri-ppumpattinam (identified with pūmpuhār in Chidambaram) (South Arcot District) which attracted sea trade was made an important sea-port.

The battles which Karikāla Cōla fought and won was against the Cēra and pāndya confedaracy at Venni (identified with Kovilvenni) near Tanjore mentioned in Ahanānuru[4]. He is also praised in pattinapālai[5] of having defeated the tribes like Aruvālar Vadavar (Telugus), Karunādar (Kannadigas) and Pothuvar. More than this his policy of peace deserves

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1. M.A.R., 1925, paras 135-136.
2. M.E.R., 1909, para 34.
3. Ibid., 1912, Appendix B. No. 269.
4. Agam., 246; puram,, 66.
5. Pattinappālai., lines 275-82.

notice and appreciation. In spite of the conquests effected by Karikāla as narrated in the twin epics (Manimēkhalai and Śilappadikāram) he wanted to possess conquered territories only for reputation and personal glory.

In the early history of South India, the Cōla empire reached its Zenith more under Karikāla than Rājarāja the Great.

Nalangilli and Nedungilli:

After the death of Karikāla we notice a civil war between his two sons Nalangilli and Nedungilli at Kāriyāru. Nedungalli is said to have ousted the Cēras and pāndyas. During his regime the sea port Kāveripumpattinam was destroyed by erosion of the sea which may be approximately placed in 2nd or 3rd century A.D. At this juncture Nedungilli suffered defeat at the hands of the Cēras and later the pallavas.

Kōpperuncōlan, Perumarkilli and Kōchchenganān:

Kōpperuncōlan is frequently mentioned by the Śangam poets, always in war with his own sons as shown by the poet, pullārrūr Eyirriyanār[1]. He was ruling from Uraiyur as a native of the Cōla country and himself a poet[2]. His close association with some learned and renowned poets opened

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1. Puram., 213; Indian Antiquary, Vol. XXVIII, p.29.
2. Author of Kurunthogai., Nos. 20, 53, 129 and 147.

a new chapter with the outbreak of classical Tamil literature[1]. This King Kōpperuncōlan can be placed after the unidentified Cōla King Killivalavan[2]. Most of the poems in puranānūru record the respect given to this poet by the two great poets pisirāntai and pōthiyār.[3]

The most probable last Cōla King of the Śangam age was perunarkilli who was one of the most powerful sovereigns and the only one among the Śangam Kings who performed the rājasuyayāga (an indication of his numerous conquests) and it is on this occasion that we have Cēramān Mārivenko and pāndyan ugraperuvaludi who were his friends of the neighbouring country attending the inauguration; the fact that Avvaiyar was also a guest is predicted by the scholar Kanakasabhai[4] From this it seems that the Cēra and pāndya Kings were subordinates to perunarkilli and the friendship which he cultivated with the neighbouring ruling houses of ancient Tamilaham, was for his security and supremacy among the other great empires of South India. In this respect he can be considered greater than Karikāla because of his sound diplomatic relations, wars and conquest and his effective state administration.

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1. Parimelalagar (a commentator) on Kural 785; and Naccinārkkiniyār on Tōlkappiyan karpu., Sū. 52.
2. Manimēkhalai XIX, 126; Puranānūru 47.
3. Puram., 215, 217, 230-22.
4. Ibid., 367, 567; See also Kanakasabhai, V., Tamil 1800 years ago, p. 78.

There is also another cōla King who is referred by the name Kōchchenganān is stated to have overthrown the Cēra King Kanaikālirumporai[1]. He also won a battle at Kulumalam (Shiyali) though the names of his enemies are not mentioned clearly.

Thus during the late second century A.D. we find the power of the Śaṅgam Cōlas declining. It was a period of continuous religious strife. The seat of power was being occupied by the early emerging pallavas all over South India and the Cōlas were being reduced to the position of subordinates.

b.) The Dark period: (3rd Century A.D. - 9th Century A.D.)

The period between the decline of the Śaṅgam Cōlas and the rise of the Imperial Cōlas of Tanjore is a matter of investigation and proper comments cannot be made regarding this period at this stage. The reasons for it are two fold (1) the absence of inscriptions and (2) other contempoárrary dynasties are silent about these Śaṅgam Cōlas. During the late 2nd century A.D. and early 3rd century A.D. the Cōlas suffered defeat at the hands of the Cēras and later the pallavas. But unfortunately we have a later evidence as told by the Chinese traveller Hiuen Tsiang who visited the Cōla country in A.D. 641. He writes thus:
"The country of Chulya (Cōla) is about 2400 or 2500 li in circuit; the capital is about 10 li around. It is deserted

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1. Puranānūru, Kalavali, 40 & Periatirumoli., 6.

and wild, a succession of marshes and jungles. The population is very small and troops of brigands go through the country openly. The climate is hot; the manners of the people dissolute and cruel. The disposition of men is naturally fierce; they are attached to heretical teaching. The Saṅghārāmās are ruined and dirty as well as the priests. There are tens of Dēva temples and many Nirgrantha heretics"[1]

The Chinese traveller, Hiuen Tsang who travelled throughout the country had personal experience and gives a clear description but has missed to mention the name of the Kings, certain places except that he refers to some Buddhist monasteries:

"At a little distance southeast of the city is a stupa by by Aśokarāja .... not far to the west of the city there is an old Saṅghārama."[2]

Most probably the Buddhist centres were built in the late 3rd Century A.D. The Śaṅgam literature and other later Tamil works remain silent about Asoka's stupa which is in turn only said by this foreign traveller. It has to be noted that though the Śaṅgam Cōlas became feudatories to the pallavas they kept Uraiyūr as their capital city. They maintained a precarious independence sandwiched between the pallavas

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1. Beal., Siyu-ki, II, P. 227-228.
2. Ibid.

on one side and pāṇḍyas on the other side. It also appears that some branch of this great power ruled some parts of the ceded districts.[1]

After the fall of the pallavas the political conditions in South India became chaotic and each line of feudatory families claimed independence. It must be instantly noted that the absence of records or nonumental edifices during this dark period was the mass-scale devastation of South India and especially Tamil country by the Kalabharas who occupied it and it is regretable to note the absence of manuscripts even of the Kalabharas.

The Deccan was divided into two portions, the western part occupied by the Rāṣhṭrakūṭas of Manyakhēta and the eastern Chāḷukyas of Rajamundry. The pallava territory in South India was divided among, in their connected branches i.e., the Gangas and the Ganga Banas (who ruled the western part i.e., Mysore) and the east coast ruled by the pallavas themselves. The pallava power faced a great blow and a coup-de-grace by the founder of the Rāṣhṭrakūta Kingdom.[2] But at the same time as they were facing opposition by the Gūrjaras of the north they could not concentrate to expand their Kingdom towards the pallava territory.

1. Epigraphist Report., 1906, Section. 5.
2. BG., Vol. I, pt. II, pp. 389-90; periyatirumoḻi., III, VIII, 10.

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Finally the period of Govinda-IV[1] and his son Krishna-III[2] gave rise to the Ganga usurper perumānadi Būtuga. Meanwhile the Pāṇḍyas under Varaguna Varman[3] (862-863) invaded the Cōḷa country but was defeated by Aparajita pallavan aided by the western Ganga King Prithivipati-I in the battle of Sripurambiya, identified with Tiruppurambiyan near Kumbakonam in the Tanjore district.[4]

c.) The Imperial Cōḷas:

The occupation of Tanjore by Vijayālaya Cōḷa, the founder sometime in 850 and the construction of a temple over there marks the initial step in the rise of the Imperial Cōḷas to power in South India. Later his son Āditya-I took the opportunity of pallava-pāṇḍya conflict at Sripurambiyum and defeated the Pallava King Aprajita and consolidated his territories.[5] which is confirmed by the Tiruvālangāḍu plates[6]. Thus the Cōḷas slowly carved out an empire for themselves, a second time at Tanjore under able and powerful monarchs. The Cōḷa rulers from Vijāyālaya to Rājarāja-I can be regarded as the builders of this great empire.[7]

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1. BG., Vol.I, pt. II, P. 417.
2. E.I., Vol. III, 284-285.
3. M.E.R., 1906, pt. II, 66 Table.
4. S.I.I., II, 381; M.E.R., 1906, pt. II, para 9.
5. E.I., IX, 88; M.E.R., 1906, pt. II, para 10 & 16.
6. S.I.I., Vol. VII, No. 205.
7. Aiyangar, S.K., Ancient India, Madras, 1911, p. 98.

Parantaka-I (907-955) succeeded his father Āditya-I and he is credited with having conquered Ceylon but he suffered a crushing defeat at the hands of the Rāshṭrakūṭa King Krishna III at Takkolam near Arakonam, wherein his son Rājaditya was killed. Parantaka's country (North Arcot districts and adjoining areas) was invaded by the Rāshṭrakūṭas and he was was forced to fall back on Tanjore and Tiruchirapalli districts. But Āditya-II later regained all the lost territories as Krishna-III was forced to concentrate his attention in the north.

The period between Parantaka-I and Rājarāja-I was not marked with activity and the rulers confined themselves to the home country until finally Rājarāja-I (985-1014) ascended the throne in 985. Meanwhile the Rāshṭrakūṭas were overthrown in 972 and the western Chālukyas of Kalyāṇi took their place. The Cōlas and Chāḷukyas were quarrelling for another three generations for the hegemony of peninsular India. Rājarāja-I conquered Southern Karnāṭaka by 977 and the occupation of the northern districts of Karnāṭaka[1] i.e., North Kanara, Raichur and Bijapur districts, was for a short period. This is confirmed by the Hottur record[2] of Satyāśraya dated 1007-008 which states that the Cōḷa King

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1. The inscriptions of Western Chāḷukyas speak of the Cōḷas as having destroyed the temples, killed many, set fire and exploited women.

2. BG., Vol.I, pt. II, 433.

devastated the country. He also annexed the Pāṇḍya, Kerala, Andhra Kingdoms and finally Maldive islands.

Rājēndra-I (1012-1044) continued his struggle with the western Chāḷukyas and also annexed trans-oceanic territories of Sumatra, Java, Malayan peninsula and other neighbouring lands. He also captured Orissa, West Bengal crossed the Ganges and brought the water from this sacred river and let into the Chōḷagangan, the large irrigation tank excavated near the new capital Gangaikoṇḍacholapuram founded by himself. During his life span of 32 years he was busy in extending the power and prestige of the Cōḷa empire over South India.

Rājēndra-I was succeeded by his son Rājadhirāja-I (1044-1052) who subjugated the pāṇḍya and Kerala rulers who were in association with the ruler of Ceylon Vikkanabahu. He is said to have performed the Aśvamedha sacrifice. During the struggle with the western Chāḷukyas he lost his life in the battle of Koppam (1052-54) on the Tungabhadra river.

Rājēndra-II (1052-64) continued the struggle with the western Chāḷukyan King Ahavamalla who finally claimed victory. He also invaded the Ceylon country when the Cōḷa territories was facing a famine in 1055.

Vira Rājendra (1064-70) brother of Rājendra-II met the Chālukyas at Kūdal-Sangamam and devasted the Chalukyan country. He overran Vengi Kingdom, Kalinga and Cakkragottam and suppressed the pāndya and Kerala rulers. Finally he established diplomatic relations with the western Chālukyan emperor Vikramaditya by giving his daughter in marriage to him. Ādhirājendra who succeeded Vira Rājendra in 1069 died the next year i.e., 1070. He had an uneventful reign when the Cōla empire was thrown into a state of anarchy until finally Kulottunga Cōla-I (1070-1120) of the eastern Chālukyan family succeeded the throne as a saviour of the Cōla empire. He strengthened the empire firstly by putting down the revolt of the pāndyas and Kerala Kings, captured Kalinga twice. The province of Vengi came under his control which was formerly under the Western Chālukyas. By about 1116 Vishnuvardhana, the Hoysala ruler captured Gangavādi and Nolambavādi and drove the Cōlas out of Southern Karnātaka.

Vikrama Cōla (1120-1135) restored the Cōla power in Vengi and his rule in Karnātaka was restricted to Kolar district. He was succeeded by his son Kulōttunga-II (1135-1150) who patronised a number of poets including his court poet and minister Sekkilar and the King was succeeded by his son Rāja-rāja-II (1150-1173). During his period the Hoysalas expanded their Kingdom further south. They saved the Cōla

Kingdom which was facing a civil war. The later Cōḷa rulers were weak wholly supported by the Hoysaḷas. By 1243 the vast Cōḷa empire fell and came to be divided among the Kakatiyas, Hoysaḷas and Pāṇḍyas.

d.) Contacts with Karnāṭaka:

The Śaṅgam Cōḷas seem to have occupied parts of Southern Karnāṭaka and Andhra Pradesh. We get frequent references in the Tamil Classics, regarding the Veṅgadam region, Kudagunāḍu etc. Tolkāppiyam[1] refers to Vadukars (Telugu speaking people and Veṅgadam (which covers parts of Kolar, Chittoor, Kurnool, Anantapur, Tirupati and parts of North Arcot districts) as the northern boundary for the Tamil speaking people. The northern parts of Tamilakam in the Śaṅgam age are spoken of as an area, where the language changes (moḻi-peyar-dēyam).[2] Its quite possible that the areas north west of Tamil country was bilingually inhabited and the Cōḷas had some contacts though we lack evidences. Chieftains like piṭṭan koṟṟan of the Kuthiraimalai region, Adigamān Neduman Anji (a Cōḷa feudatory and relation) of Tagadūr, Paḻayan Maran of Madurai, the war like tribes were the subordinates of the Śaṅgam Cōḷas Of these Chieftains Adigamān and his son pohuṭṭelini

1. Tolkappiyam, sutra: 1.
2. Ahanānūru., 295.

were the patrons of Avvaiyār (poetess) who sings of him thus: "one of whose ancestors is said to have brought sugar-cane from the heavens." Their territories were in the modern Mysore districts of Karnātaka and Salem distrists of which their capital was at Tagadūr[1] which is identified with Dharmapuri in the Salem district. It is correct as Dr.S. Krishnaswamy Iyengar mentions that Tagadūr which was of historical importance in the Mysore district near Nanjangud[2] must have been part of the Śangam Cōla territory. We are also aware of the Cōla General and Viceroy named Adiyamān under Rājarāja Cōlan of the same place and who was overthrown in 1117 by the Hoysalas.

The Vadugars (Telugus or sometimes called as northerners) once again referred to as having been routed near the north west region of Tamil Country by a Cōla King[3] ~~**~~ who were Śōlarperumagan and Ilamperumchenni which is not clear. Again the purānas mentions a Tondaimān Chief who belonged to the Cōla family as having been associated with the Tondaimandalam regions or Tondai-nādu i.e., Kolar, Chittoor, Tirupati, North Arcot and Bangalore districts etc.

~~**who were~~

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1. Mr. Kanakasabhai Pillai identifies Tagadūr with Dharmapuri, Salem District, vide, E.I., Vol. VI, No.34 and XXII, pp. 66 and 143.
2. Aiyangar S.K., Ancient India, Madras, 1911, P. 333.
3. Ahanānūru., 375.

The Tulunādu or Mangalore for the first time is found mentioned in the Śaṅgam literature which is the earliest available source but the Tulu country was occupied by the Cēras and not the Cōlas. But the earliest reference is to one Nannan who is spoken of having come from gold producing country i.e., Konkana and that they were Kadamba Kings and their country lay near Banavasi (North Kanara district).[1]

From these references it is clear that the Śaṅgam Cōlas had political and cultural contacts with both Kannada and Telugu speaking areas and they protected these people against the northerners. Regarding the contacts from the period of the fall of Śaṅgam Cōlas and the rise of the Imperial Cōlas it is still in obscurity. We have to assess that it was a period of politico-religious conflict throughout South India with the final emergence of some dynasties in various part of South India.

During the pallava conquest the Imperial Cōla Āditya-I was helped by a Kerala King Sthanu Ravi who are referred to in an inscription[2] at Tillaisthanam and having conferred certain honours on one Vikki Annan who was a Chieftain of Kodumbalur

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1. Sesha Iyer, K.G., Chēra Kingdom of the Śaṅgam period, 1936, pp.11, 12 & 19; I.A., Vol.LIV, pp. 37-38; Aiyangar, S.K., Some contribution of South India to Indian Culture University of Culcutta, 1923, pp. 323; Also refer Gururaja Bhat, P., STHC, Manipal, 1975, pp. 6-7.
2. M.E.R., 1911, para 3; Rao, C.H., Mys. Gaz. Vol. II, pt.II, Bangalore, 1930, P. 908.

in Tiruchirapalli district and a feudatory of the Cōla King married a Kadamba princess called Kadambamādevi.

The daughter of Śri Kantha the Cōla ruler of the pottapi line was married to the Pāndya King Śri Māra Śri Vallabha was named Aggalanimmati which is a Kannada form and nimmati was exclusively used in Karnātaka where we find the daughter of Rāshtrakūta King Amoghavarsha III had the name Revakanimmati. It is certain that the daughter of Śri Kantha had relations with Karnātaka and particularly with the Kadambas. Dr. T.V. Mahalingam[1] suggests that Vikkiannan, the Kadamba Chief on whom was conferred the hereditary title Sembiyan Tamilavēl was related to Śri Kantha as his brother-in-law.

Śri Kantha who is also mentioned in the Anbil plates[2] of Sundara Cōla as the ruler of the pottapi line was evidently a great ruler. Even Vijayalaya, the founder is ascertained to have belonged to the pottappi line which is surmised from an Tamil inscription[3] from Kudalur in the Bangalore

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1. Mahalingam, T.V., Readings in South Indian History (Ed.) by S.P. Gupta & K.S. Ramachandran, Delhi, 1977, P. 69.
2. E.I., Vol. XV, P.60, V.15.
3. M.A.R., 1909, P.17, para 68; Subrahmanyan, T.N. SITI, Vol.III, pt. I, Historical Survey, P. LXII.

district which mentions that "he had long arms and sword worthy of (?) pattinipparanādan and resided in the city of Kūdal but it is ascribed by R. Narasimhachar to Vijayālaya of Thanjavur. T.V. Mahalingam reads the epithet pattinappara-nādan ascribed to Vijayalaya as pottapinādan[1] and it is evident that Śri Kantha is the predecessor of Vijayalaya. Thus from the above mentioned description of the matrimonial relations between the Kadambas and Cōlas it has to be noted that this is first instance of the contacts between Karnātaka and the Imperial Cōlas.

Parantaka-I who succeeded Āditya-I is credited to have overthrown the Bāṇas and conferred their sovereignity on the western Ganga prince prithvipati called as Banādhirāja and Hastimalla in about 921. Thus this is the first great ~~event~~ which brought the Imperial Cōlas into contact with Mysore. Parantaka's dominion seems to have extended into the Kolar district of Karnātaka which is supported by an inscription dated in his 29th regnal year found at Bairakur which records a grant to a hero who died in a battle[2].

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1. Mahalingam, T.V. Readings in South Indian history, Delhi 1977, p. 64 FN.
2. Prithvipati II seems to have been first the subordinate of the Cōla King Parantaka and later the Rashtrakūta King Krishna III - He is mentioned in the Tātanakallu lithic record dated 918 - M.E.R., 1925, No.86, p.75 and in the Sôlapuram inscription (in [illegible] district) - M.E.R., 191[illegible], No.345.

His 29th regnal year corresponds to 935-36. The record also mentions the village parantakapura and its location is placed on the road to Kongu-nāḍ. Hence based on the epigraph and many others we can assert that parantaka occupied ~~the~~ Kolar, Mysore and Bangalore districts though not permanently. Among the feudatories of parantaka I in Karnāṭaka were ~~included~~ Noḷamba Tribhuvanadhıra and the Ganga King prithvipati II identical with Nuḷamba (Noḷamba) and Vira Cōḷa of an inscription at Palankoil (North Arcot district)[1].

Parantaka's attempt to occupy Southern Karnāṭaka (as Rājarāja did in 997) was in vain, who finally lost his son Rājaditya killed by Būtuga in the battle of Takkolam near Arakonam an ally of Rāṣhṭrakūṭa King Krishna III. During this crisis the Imperial Cōḷas lost most of their northern territories to these alien rulers, until Adıtya II regained all the lost territories as Krishna III was engaged in his northern most part of his empire.

The Udayēndiram plates[2] of Parantaka records the grant of revenue of a field at the base of the Sholınghur hıll for the purpose of maintaining a tank near ıt. The ınscrıption also records that the tank bore the name <u>Cōḷa Vāridhi</u> i.e., "the

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1. <u>EI</u>., Vol. IV, 82 & 223; <u>M.E.R</u>., 1925, Appendix B, Nos. 361 & 362.
2. <u>SII</u>., II, No.76.

Cola Ocean" named after him and the execution of this grant was left to his feudatory prithvipati II surnamed Hastimalla on whom was conferred the title of 'Vira Cola' by Parantaka-I.

The period between Parantaka-I and Rajaraja-I was not marked by activity and the rulers confined themselves to their home country until finally Rajaraja-I stepped into Karnataka in 997. Meanwhile in the north the Rashtrakutas were ousted in 972 and their place was being occupied by the western Chalukyas of Kalyani.

Henceforward the Cola Chalukya conflict continued for three generations for the mastery over South India. Finally in 997 Rajaraja conquered Gangappadi, Nulambappadi, Tadigaippadi and Kudamalai nadu[1] which constitutes the nucleus of the Mysore dominions. His records also claim to have conquered the Rattappadi 7½ lakh country (Bijapur and Raichur districts).

By 1005 Rajaraja's conquest came to a close and he had settled the Cola boundary from the northern and north western side i.e., Yedatore-nad 2000 in the west to the Tungabhadra and Kollippakkai on the Banavase frontier in the north west along the line of division between the Malnad and Maidan districts of Mysore.[2]

1. I.A., XXX, 109.
2. Aiyangar, S.K., Ancient India, Madras, 1911, P. 105.

His son Rājēndra Cōla-I retained his father's dominions and his supremacy over Bangalore, Mysore and Kolar districts can be seen from his numerous bilingual lithic records.

After the death of Rājēndra-I, Rājadhirāja ruled from 1042 to 1053, when he finally died in the great battle of Koppam but the western Chālukyan power remained unbroken.[1] But Rājēndra Dēva the younger brother of Rājadhirāja carried on the war of Koppam wherein he brought fortunes to the Cōla Kingdom and he is credited with having erected a pillar of victory at Kollapuram[2] (Kolhapur). It can be well judged that the powerful Cōla army under Rājēndra II penetrated deep into the north-east part of Karnātaka i.e., the modern Kopbāl or Koppal on the Hire-halla (great river) near Maski in the Raichur district and this is the most probable site of the great battle of Koppam[3]. Where the western Chālukyan monarch Jayasimha was defeated. The Kalingattupparani[4] and the Vikrama Śolanulā[5] make reference to this great battle of Koppam and the celebration of Rājēndra's II coronation in the battlefield.

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1. E.I., XV, P. 86n. 6; pp. 87, 97; Fleet., DKDBP, P. 441.
2. A.R.E., 87 of 1895.
3. HAS., No.5, pp. 1-5.
4. Kalingattupparani., VIII, 27.
5. Vikrama Śōlanula., 11.38-40.

Another important turning point in the Cōla-Chālukya political rivalry in South India is during the reign of Vira Rājendra-I. The battle of Kūdal Śaṅgam which was commenced by Rājamahēndra, son of Rājendra-II was continued by Vira-Rājendra-I where Śomēśvara-I unable to fight the Cōlas drowned himself in the Tungabhadra. After this great battle the western Chālukyan prince Vikramāditya attempted compromise with Virarājendra and in turn the Cōla King offered his daughter in marriage to Vikramaditya[1]. But the death of Virarājendra brought about a confusion to the Cōla throne. When his immediate successor Ādhirājendra died one year after his death (1069) and the Cōla empire was thrown into a state of anarchy; the temporary cessation of cultural ties between the Tamil country and Karnātaka for a short period, until finally Kulottuṅga Cōla-I of the eastern Chālukyan family and relation of the Cōla family in 1070 emerged as a saviour for the Kingdom. He is said to have defeated Vikramaditya in about 1074-75, whereby he maintained his ancestoral territories in Karnātaka. Later on after this conflict we notice

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1. Vikramānkadēva Carita., V. 28, VI. 3.

a long period of peace between the Cōlas and Chālukyas probably owing to sound political relations between these two great empires of South India Records pertaining to Kulōttuṅga Cōla-I found in Karnātaka shows vividly his conquests[1] and by the 49th and 50th regnal years[2] he claims himself as a universal emperor in Southern Karnātaka. From the above mentioned study it is clear that the Imperial Cōlas struggled hard to maintain their territories in Karnātaka for a period of over a century and their contacts with Karnātaka both politically and culturally remained strong and fruitful.

e.) Decline of the Cōla Hegemony in Karnātaka:

The conditions in Karnātaka during the Cōla rule were rather critical as the natives and hill-chiefs formed a confedaracy to oust them form their native land. The earliest reference to this is the confedaracy of the Hoysala Chiefs against the Cōla Viceroy Aprамēya who was defeated in the battle of Kaliyuru[3]. But towards the close of Kulottuṅga's reign (i.e., during his 46th regnal year, 1116) the reverse effects came to be felt in the Mysore province and the local chiefs emerged powerfully under the Hoysalas of the hill country (Malēpas) surrounding the districts of Hassan, Bēlur, Sravanabelagola and Mysore who had attained strength by their guerilla mode

1. Ec., IX, cp. 77.
2. Ibid., Kn. 12.
3. Ec., V(R), TN. 220.

of warfare until finally Vishnuvardhana, the establisher of the Hoysala Kingdom, ousted the imperial Cōlas gradually from the Mysore country. Talakād the old Ganga capital and later the imperial headquarters of the Cōlas in Karnātaka was once again occupied by the Hoysalas in 1116. The inscriptions[1] of the Hoysala ruler speak of the defeat of the Cōla General Adiyaman. After the flight of the Tigulas (i.e. Tamil Cōlas) from Talakad in the Mysore dominions, their boundary was confined to the north east of the Kolar district and from this time onwards we find inscriptions of Vikrama Cōla down to the 12th year of his reign[2] in the district. The exact date of the effective expulsion of the Cōlas from major part of Southern Karnātaka can be probably fixed in 1116, (though they continued to rule over some areas till the period of Vikrama Cōla.) as we find Vishnuvardhana assuming the title of Talakādugonda in an inscription dated

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1. Ec., II, SB. 45; Ibid., V, Bl. 58.
2. Ec., X, ct. 70.

Ś 1038 (1116) cyclic year Durmukhi and in the same year ruling Kolāla (Kolar)[1] and the whole of Gangavāḍi upto the Kongu country.[2]

The Hoysaḷas not only expelled the Cōḷas though subsequently they shared the responsibilities with the latter in rescuing them from disintegration of their vast empire in the further south. The prestige issue did not come in the way of the magnanimous nature of the Karnāṭaka rulers who took up the cause of the Cōḷas in the latter's home country.

1. The reference to the Kolar area seems to be inaccurate because the inscriptions of Vikrama Cōla continued to be noticed even during the subsequent years.

2. Ec., III, Yd.6; Ibid., IV, Ch. 38.

SECOND CHAPTER

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CHAPTER-II

ADMINISTRATIVE SYSTEM

1. Administrative Divisions:

The extensive Cōḷa empire in South India maintained a uniform system of administration with modifications to suit the particular territories over which they governed, to which Karnāṭaka was no exception. The administrative machinery in Southern Karnāṭaka was organised well and systematised by the Cōḷas. Soon after the conquest of Mysore and Bangalore districts and victory of Rājarāja-I over the Gangas in 1001 the territories were properly classified and administrative units divided as follows:

Maṇḍalams

↓

Vaḷanāḍus

↓

Nāḍus

↓

Ūr | Chaturvēḍi Mangalams or Agrahāras | Grāmas | Puras | Koṭṭans

From the above mentioned diagrammatic classification of the administrative divisions it is possible to consider them at two levels as follows:

i) Provincial

ii) Local.

(i) The mandalams and the Valanadus can be grouped under the provincial level of Administration. The mandalams was sub-divided into Valanadus; each Valanadu was named after the title of the King.[1]

(ii) At the local level the Valanadu came to be further sub-divided into a number of Nadus[2] or taluks. The Nadu comprised several brahminical and non-brahminical villages and towns[2a]. A number of villages and hamlets constituted agraharas which came to be redesignated as Chaturvedimangalam[3] and those remained as Non-brahminical villages of Chola period were the gramas[3a] or Vellamvagai or cultivated villages(?). The grama or Agrahara was the lowest administrative unit. . Sometimes, the gramas which generally were single villages, came to be comprised of one or more villages which was also grama due to lack of appropriate terminology. The pura[4] or Brahmapuri constituted the brahminical quarter of a town, while the remaining portions were labelled as Keri[4a] or Cheri (Tulunadu). The Kottams[5] formed a part of a village - Brahminical or non-brahminical.

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1. Arumolideva Valanadu after one of the titles of Rajaraja-I.
2. Idainadu (T'Narasipur Tk., Mysore Dt.) - Ec., III, Tn. 33.
2a. Mokur alias Madurantaka-nallur - Ec., XIV, Tn.36-218.
3. Punganur alias Trailokyamahadevi. Chaturvedimangalam - Ec., IX, cp. 42.
3a. Srigramam - Ec., IV (R), Yl, 98.
4. Janamathapuram - Ec., III, Tn. 33, 34.
4a. KI., V, No. 105, P. 307.
5. Urrukkattukottam of Jayangonda Sola mandalam - Ec., X, Mb. 54, Sd. 91.

It is to be noted here that though the territorial limits of the divisions did not undergo any change with every ruler. they were renamed after each one of them.[1]

The Valanādus or sub-districts which were a smaller unit than maṇḍalams (District) is rare, to be noticed in the Cōḷa epigraphs of Karnāṭaka except the Gangaikoṇḍa Cōḷa Valanāḍu[2] and Rājendra Cōḷa Valanāḍu.[3] The Valanāḍus generally assisted the maṇḍalams in those provincial transactions. Though no epigraphs are forthcoming mentioning the Valanāḍus in Karnāṭaka, it can be presumed that they must have existed in large numbers even as in the case of the Tamil country.

It ~~was~~ is to be noted that each province was under a Viceroy who were mostly members of royal family or local chiefs related to the Cōḷa rulers and all the provinces were under the control of a minister or directly the King.

The following are the names of the maṇḍalams in the Karnāṭaka part of Cōḷa empire:-

1) Toṇḍaimaṇḍalam or Jayangoṇḍa Śōḷa maṇḍalam.
2. Nigarili Cōḷa maṇḍalam.
3. Muḍigoṇḍa Cōlamaṇḍalam.
4. Vikrama Cōḷa maṇḍalam.
5. Iraṭṭappāḍikoṇḍa Cōḷa maṇḍalam.

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1. Rao ,C.H., Mys. Gaz, Vol.II, pt. II, p. 966.
2. Ec., IV, Ch. 197.
3. Ec., IX, Kn. 23, 26.

6. Nulambapādi or Nolambavādi.

7. Vijaya Rājendra mandalam.

8. Adhirājarājamandalam.

It can be conjectured that Southern Karnātaka was sub-divided into a number of large sub-divisions which for a lack of a better term may be called as pādi or vādi perhaps equivalent to pāndya nādu, Tondai-nādu, Vengi-nādu in the rest of the Cōla empire and these were again sub-divided into Mandalams Nādus etc.

PROVINCIAL GOVERNMENT:

Mandalams & Valanādus:

The mandalam[1] which was an important and highest provincial unit in the Cōla empire consisted of ten mandalams as noticed below from the Cōla epigraphs:

1) Tondaimandalam, Tondainādu or Jayangonda Cōlamandalam[2] composed of 21 Valanādus, Comprising parts of Bangalore, Kolar and North Arcot districts.

2) Nigarili Cōlamandalam[3]: the modern Kolar district, parts of Mysore, North Arcot, Salem, Mahārājavadi, Chittoor, Kurnool and parts of Cuddapah districts with Kōlāla (Kolar) as its chief town.

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1. It has to be noted that the Cōlamandalam proper i.e., Tanjore the capital of the Cōlas, was the provincial headquarters from where the divisions of Karnātaka was charted and settled out. It consisted six Valanādus.
2. Ec., X, Kl. 26.
3. Ec., XVII, Kl. 266; Ibid., X, Kl. 106a.

3) Mudigonda Cōlamandalam[1] the southern portion of Gangavādi or Gangapādi (i.e., the modern Mysore district) of which Gangaikonda Cōla Valanādu[2] was a major part[2a], padi-nādu identified with Hadinādu or Hadinūru with its capital at Ālūr in modern Chamarajanagar taluk of Mysore district, being a major nādu in the area.

4) Vikrama Cōla mandalam[3], a part of Gangavādi, with its Headquarters and the northern most portion of Bangalore district, in which Magadi was an important town and Kunigal taluk of Tumkur District[3a], often mentioned in Cōla inscriptions. Its chief valanādu was Jayangonda Cōla valanādu[4], the present North Arcot district comprising Bangarpet, Vellore, Ambur, Kuppam, Malūr, Katpadi, Jolarpettai and parts of Salem etc., the second one Rājendra Cōla Valanādu[5] which comprised the Kankanahalli taluks of Bangalore district and Hosur taluk of Dharmapuri district of Tamilnadu.

5) Mārāyapadi alias Irattapādikonda Cōla mandalam[6] named after one of the titles in use from Rājarāja to Virarājendra. It comprised the Vayalpad taluk of Chittoor district, Chintamani and Sidlaghatta taluks of Kolar district. This

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1. Ec., IX, cp. 42, 88; Ibid., V(R), TN. 233.
2. Ec., IV, ch. 197, Gu. 20.
2a. No information is forthcoming about the other valanādus in this mandalam.
3. Ec., XVII, Mr. 103.
3a. Ec., XII, Kg. 2.
4. Ec., X, Mb. 49a.
5. Ec., IX, Kn.23, 26.
6. Ec., X, ct. 162, Sd.91 & 92.

mandalam always formed the deadline between the Cōlas and the Chālukyas and hence the Cōlas shifted some of the nādus of Irattapādikonda Sōla-mandalam to Jayaṅgonda Cōla-mandalam due to security reasons and frequent interferences by the western Chālukyas of Kalyāni.[1]

6) Nulambapādi or Nolambavādi was composed of the modern districts of Chitradurga, Bellary, Cuddapah, Kurnool, and Anantapur which belonged to the Nolamba pallavas and forming part of the Cōla territory. Its chief nādu was parivainādu named after paruvai i.e., the modern parigai, 7 miles north of Hindupur in the Anantapur district. Its chief places were Kudalūr and Kusavūr.

7) It seems that Mudigonda Cōla mandalam which was too big to be administered by the Cōlas was again divided into northern and southern portion as clear from the records of the time. We have already discussed about the southern regions of Mudigonda Cōla mandalam. Idatturainādu[2] or Ededore-nād mentioned

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1. Rattapādikonda Sōla mandalam was located to the north and north-west of Jayaṅgonda Sōla mandalam. Some parts of Rattapadi or forinstance puli-nādu are found included in Jayaṅgonda Sōla mandalam at a later date, which is probably due to the Chālukyan intrusion into the Rattapādikonda Sōla mandalam, resulting in the loss of some areas. This intrusion is indicated by the term mahalavani in one of Rājendra-II's record - SII., Vol. IX, pt. (I), 302.

2. Ec., III(R), Nj. 169.

in records issued by/constituted the northern portion of this mandalam and included parts of North Mysore, Mandya and Coorg districts and Arkalgud taluk of Hassan district mentioned as Yelusavirasime granted to Panchavan Marayan a general of Rājarāja-I[1]. Though we do not find this region mentioned as separately, it must have constituted an independent mandalam for the reasons discussed above. It seems that the Cōlas did not give much importance for the economic uplift of these regions which bordered the Cōla empire because they were subjected to frequent raids from across the border by the hill chiefs of Hassan and Coorg district. It is also substantiated by the fact that there are very few Cōla inscriptions forthcoming from these areas.

8) The modern Tumkur district[2] (north-west of Bangalore) also / the Cōlas administered by the Cōlas during the period from Rājarāja-I to Kulōttunga Cōla-I for some time, subsequently left to the

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1. Ec., I, cg. 49, frequent references are found to Edatur nad (Yedatore) in the bilingual Cōla inscriptions of the time.

2. There is no corresponding divisions in Tamil, mentioned in the records.

local chiefs of Nidugal[1], Kunigal[2] (the modern Kunigal) was an important division and town of the northern most boundary of Cola times.

9) Vijaya Rajendra mandalam[3] named after the ruler Rajendra Deva-II which was composed of the Maddagiri taluk of Tumkur district and parts of Kolar district.

10) The Kongu country or Adhirajaraja mandalam included Salem, Coimbatore and parts of Mysore district.

LOCAL GOVERNMENT:

The administrative machinery focussed its particular attention on the self-governing villages or *gramas*[4] as the lowest unit of local administration, Numerous villages constituted themselves into *Kurram*[4a] or *Kottam* and in turn into *nadu*. Sometimes *taniyur*[5] was a big village of half the size of a

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1. *Ec*., XII, Si. 7, Hr.30, Pg. 43, 50, 52 & 53. The Nidugal cheiftains ruled around Hemavati and Nidugal and their capital was Penjeru or Henjeru called in Tamil as Perun-cheru, the northern most border of the Sira taluk of Tumkur district. The Nidugal Colas, a local dynasty were subordinates of the Gangas and later the Imperial Colas and called themselves *Cola maharajas*. Their epigraphs are found scattered in the Chitradurga and Bellary districts of Karnataka.
2. *Ec*., XII, Kg.2.
3. *Ec*., XII, Mi. 76; *Ibid*., X, Kl. 108, 112b.
4. *Ec*., IX, Dv. 75. 4a. *Ec*., X, Mb. 54.
5. For example, Mudigondan in South Mysore was a *taniyur* - *Ec*., IV(R), Ch. 133; K.A.N. Sastri., *The Colas*, 1975, P. 465.

town and likewise we get evidences of such villages from many inscriptions.

<u>Nāḍu</u> was generally a bigger local administrative unit. The centre vested the <u>nāḍu</u> with more powers in administration.

<u>Identification of Nāḍus in Karnāṭaka:</u>

The <u>Nāḍus</u> which generally bore the local name enjoyed local autonomy and its significance in the central administration of the Imperial Cōḷas is a noteworthy feature.

The following are the <u>nāḍus</u> based on inscriptions arranged district vise and identified with their modern equivalents in Southern Karnāṭaka:

Sl. No.	Name of Mandalams	Nādu	Taluk	District	Remarks
1.	Gangapādi alias Mudikonda Cōla mandalam:- (Mysore & parts of Coorg & Mandya district)				
a)		Ennainādu[1]	Chamarajnagar	My	Newly created.
b)		Idai-nādu[2]	T'Narasipur(TN)	Mys	
c)		Idaitturai-nādu[3]	Sr	Md	
d)		Kaimalai-nādu[4]	Not identifiable.	Parts of Cg and My	
e)		Kilalainādu[5]	Cp & Kn	Bn	
f)		Kudukur-nādu[6]	Gu	My	
g)		Maysūr-nādu[7]	NJ & My	My	
h)		Navale nādu[8]	Hg	My	

1. Ec.,IV, Ch. 197; (2) Ec., III, TN.33, 34; Ibid., XIV, TN.36 & 218.; (3) Ec., XIV, Sr.196; (4) SII., Vol.XVII, No.465; (5) Ec., IX, cp, 42, 77, 84, 121, 128, 129, Kn. 77 & 78; (6) Ec., IV, Gu.20; (7) Ec., III, NJ. 134; (8) Ec., IV, Hg. 114 & 115.

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Sl.No.	Name of Mandalams	Nadus	Taluk	District	Remarks
i)		Nugu-nadu[1]	Hg	Mys	
j)		Padi nadu[2]	Ch, Ko, Yl.	My	Continued from early times
k)		Sigal nadu or Siyagala-nadu[3]	Kn & Hs	Bn & Dp	
l)		Kolagumale-nadu[4]		Cg.	
2.	Marayapadi alias Irattapadi Konda Cola mandalam (Chittoor, Anantapur and parts of Kolar district):				
a)		Kilai-Maraya padi[5]	Vy (Vayalpad)	C	
b)		Koygaikkuru-nad[6]	Ct & Sd	Kl.	
3.	Nulambapadi alias Nigarili Cola mandalam (Kolar, parts of Bangalore,				

(1) Ec.,IV, Hg. 18; (2) Ec.,IV, Ch.69; Ibid.,XIV, Yl. 146; SII., Vol.II, 92.
(3) Ec.,IX, Kn.23, 26; (4) Ec.,IV (R), Ch. 167; (5) EI., Vol. XXX, 46(c);
(6) Ec.,X, ct. 7-10, 30, Sd.91; SII., Vol. XVII, 601.

Sl.No.	Name of Mandalams	Nadus	Taluk	District	Remarks
	Chittoor, Anantapur and Dharmapuri districts):				
a)		Āvaniya-nādu[1]	Mb	Kl	continued from early times
b)		Chirai-nādu[2]	Md	An	
c)		Ilanagar-nādu[3]	Bp	Kl	
d)		Kaiyvāra-nādu[4]	Kl & Sd	Kl	continued from early times
e)		Kalavāra-nādu[5]	CB	Kl	
f)		Kuvalāla-nādu[6]	Kl	Kl	continued from early times
g)		Paruvi-nādu[7]		C	-do-
h)		Pudalnādu[8]	Sp & Mb	Kl	-do-
i)		Pulliyūr nādu[9]	Ht	Bn	-do-

(1) Ec.,X, Mb.42b, 44b & 47; (2) EI.,Vol. XXXI, 37. (3) Ec.,X, Mb, 44b & Bp. 16; (4) Ec.,X, Kl.14, 91, 111, Sd.9; Ibid.,IX, Ht. 36 & 101; Ibid.,III, TN.94.; (5) Ec.,X, CB.19 & 21; (6) Ec.,X, 75, 106, 106(a), 106(b), 107, 111, 112, 112(a & b), 148; SII., Vol. III, 66; (7) SII., Vol.II, 92; Ibid., IX, 41; (8) Ec.,X, Mb.106(a), 125 & 157; (9) Ec.,IX, Ht.75, 134, 136, 138.

Sl.No.	Name of Mandalams	Nādus	Taluk	Dt.	Remarks
j)		Puramalainādu[1]	Hs	Dp	
k)		Tagadūrnādu[2]	Dp, Kn, Hs	Dp	continued from early times
l)		Virivi-nādu[3]	Hs	Dp	
4.	Tadigaivali alias Vikrama Cōla mandalam (parts of Kolar and Bangalore district):				
a)		Kukkanūr-nādu[4]	Nl	Bn	-do-
b)		Kurukudadachchinādu[5]	Mr	Kl	-do-
c)		Sannai-nādu[6]	D✓ & Ht	Bn	
5.	Vijayarājendra Mandalam (Southern portion of Tumkur district):				
a)		Kunungil-nādu[7]	Kg	Tm	-do-

1. A.R.E., 1905, 670, 676; Ibid., 1909, 254. (2) SII.,Vol. VIII, 126; Ec.,X, Kl.14; ARE., 1927-28, 234; Ibid.,1905, 670-676; SII., Vol. VII, 533; (3) ARE., 1911, 205, 209; (4) Ec., IX, Nl.3, 7(a), 37, 38; (5) Ec., X, Mr.101; (6) Ec., IX, Dr.14, 28, Ht. 142; (7) Ec., XII, Kg. 2.

These nādus were sub-divided into smaller areas for the convenience of central officials and the local officers to enable them devote their attention to one particular nādu and scrutinize its problems.

The Cōla government maintained a good army of efficient officers and posted them to nādus which provided a good source of income to the empire. For example Kuvalāla nādu or Kolar, and Idainādu enjoyed economic stability, and enriched the Imperial treasury. The Central Government arranged for regular inspection of these nādus to eliminate corrupt practices[1].

In medieval Karnātaka and during the period of Cōla occupation in particular the provinces consisted of innumerable populous villages with well planned agrahāras which were centres of activity, richly endowed with natural vegetation, perennial water resources i.e., the cauvery and its tributaries, a fertile soil, utilised by the villagers to ensure their economic prosperity.

Imperial Headquarters and Towns in South Karnātaka:

With the conquest of Nolambavādi and Gangavādi the Cōlas started improving the existing capitals and towns, during their period of occupation. Talakād which was the earlier Ganga capital was renamed Rājarājapura[2] and situated on the

1. Koyirraman the Collector of taxes strictly or denied the payment of taxes and the defaulters were immediately subjected to fine. - Ec., X, Kl. 25.
2. Ec., V(R),TN.247.

banks of the river Cauvery. Similarly, Manalūr[1] the present Malurpatna near Channapatna in Bangalore district was re-designated as Nigarilicōlapura, an important capital named after one of the titles of Rājarāja. Manne or Manyakheta (Different from the Rashtrakuta capital) of the Kanyakumari inscription, in the Nelamangala taluk of Bangalore district became an important "sporting ground for Rājendra Cōla's army" and a fortified town.

Mālavvi[2] or Mālambi and Mullur in the Somvarpet taluk of Coorg district became the nucleus of the feudatory Koṅgālva territory. Kunungil[3] or the modern Kunigal in the Tumkur district was Rājendra Cōlapura named after Rājendra Cōla-I who led an invasion into Mysore territory and even Rājadhirāja-I had a strong hold on this town. Kolar which maintained its usual ancient name Kuvalāla[4] was the most important provincial capital for the stationing of the Cōla armies. Many records speak of the Cōla rulers as having ruled from Kaivara-nāḍ (Chintamani taluk of Kolar district) and making grants to Goddess Pidāriyār.[5]

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1. Ec.,IX, cp. 127.
2. Ec.,I(R), Cg.65.
3. Ec.,XII, Kg.2.
4. Ec.,X, Kl. 106a, 108, 111, 112a.
5. Ec.,X, Kl. 111, 112a.

For instance Kulottunga Cola-I is said to have seated himself on his throne under the pearl canopy in his palace at Vikrama-colapuram[1] i.e., Kolar; Mulbagal (Mul = east, bagalu = door) in the Kolar district was an important provincial headquarter because it was considered as the "eastern doorway" for the Cola army to enter into Karnataka and later for the Hoysalas who had stationed their armies there and the same practice was continued even by the Vijayanagar rulers. This fact is borne out by the inscriptions from the several districts of southern Karnataka i.e., Bangalore, Mysore and Kolar districts.

Masani-desam[2] another important town described as "abounding in green paddy fields" has been identified by C. Hayavadana Rao[2a] with Masinigudi on the Mysore - Ootacamund Road, 18 miles north-west of Ootacamund and 6 miles from the foot of the Sigur Ghat. The invasion of Masani-desam especially described in the inscription constituted a fresh raid by Rajendra Cola-I due south of Mysore towards the Moyar river.

The other important towns recorded in the inscriptions of the Cola period in southern Karnataka are the following:-

Punganur[3] or Honganur; Janathapuram[4]; Sottiyur[5] or Sutturu; Kereyur[6] in Kadambalige-nad; Kulattur[7] or Kolaturu;

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1. MER., 1926, App. C.No.261; (2) Ec., IX, cp.82-83;
(2a.) C.H. Rao., Mys Gaz, Vol.II, pt. (ii), 1930, p. 1005;
(3) Ec., IX, cp. 127; (4) Ec., V(R), TN.232, 233, 239;
(5) Ec., III(R), Nj.213, 215; (6) Ec., III(R), Nj.213;
(7) Ec., V(R), TN.104.

Sattamangalam[1]; Belatūru[2]; Nandigunda[3]; Mayılangai[4] or Tadimalingı; Piragampalli[5]; Kallur[6]; Nandi[7]; Tandēya[8] or Tandya; Kollagara[9] or Kollegal; Halē-Ālūru[10]; Tippūr[11]; Āvani[12]; Uttanūr[13]; Tamatur[14] or Tamaka; Agaram[15] or Agara; Erumaikumba[16] or Ennegumba; Betamangala[17]; Mangala[18] and Tonnūru[19].

Agrahāras or Chaturvēdımangalams: (Catm)

The agrahāras[20] of the pre Cōla period were analogous to the Chaturvēdimangalam of the Imperial Cōlas. These units of administration were known for their philanthropic nature for three reasons:

(1) Firstly as the Chaturvēdımangalams of the Cōla times were largely created by the members of the royal family particularly the Queen[21], it was but natural that they received a greater share of royal patronage;

(2) Secondly as ** constituted a respected and richly

** Chāturvēdimangalam

1. Ec.,X, Kl. 106a; (2) Ec.,III(R), Hg.58; (3) Ec.,III(R), Nj.201; (4) Ibıd.,TN.229, 232; (5) Ec.,X, Kl. 111; (6) MER., 1917, para 95; (7) Ec.,X, CB.21; (8) Ec.,III(R), Nj.178; (9) Ec.,IV(R), Ko.2; (10) Ibıd.,Ch.186; (11) Ec.,X, Dv. 14; (12) Ec.,X, Mb. 42b, 47, 49a; (13) Ibid.,Mb. 119; (14) Ibid., CB. 24; (15) Ec., IV(R), Yl. 98; (16) Ibıd.,Ch.303; (17) Ec., IX, Ht. 48; (18) Ec.,IV(R), Ch.130; (19) Ec.,VI(R), PP. 75.

20. For detailed information of agrahāras in ancient Karnātaka refer Shantakumari,S.L., Agrahāras in Ancient Karnātaka (unpublished Thesis) Karnatak Univ., Dharwar,

21. Trailokya Mahadevı estd the Chaturvedimangalam designated Trailokya/Mahadēvi including Chaturvedimangalam - a special feature of

endowed unit granted to Brahmins with all the amenities. Even the local officials and non-Brahminical sections of the community were induced to contribute liberally for their betterment.

It must also be noted that the Chaturvēdimangalams[1] though granted as a separate unit under the exclusive control of the Brahmins, it need not have formed a separate village[2]. Apart from carrying out educational duties, it was difficult for brahmins to take to cultivation and other miscellaneous work of the village by themselves. Hence they apportioned a part of the village for the inhabitation of the other classes of people who worked as cultivators in these Chaturvedimangalams or Brahminical villages. In the opinion of B. Stein, such villages enjoyed a demographic structure i.e., less population and very few houses.[3]

There are also instances of brahmadēya villages which once existed as prosperous agrahāras or Brahmin settlement,

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Ref.21 contd..: the Cōḷa queens who took interest in establishing agrahāras in area other than their home coutry - Ec., IX, cp. 127; MER., 1919, para 11, App.B., Nos. 442 & 448; Ibid., 1925, para 14, App. B. 104.

1. For a critical review about the Brahminical villages refer Burton Stein., Essays on South India., 1975, pp. 73-77.

2. Ibid.

3. Ibid., P. 72.

converted into cultivator's village or Vellan Vagai[1]. Similarly, there are instances of Brahminical villages being transformed into an erivirapattanam[1a]. Further a record of Kulottunga Cōla-I from Agara dated 1104 states the royal grant of the village named Rājēndra Cōla Catm along with some lands in other 3 villages which were brought together into one and renamed as Virudarajabayankara Catm, as a brahmadēya[1b].

The following are the important chaturvēdimangalams gathered from the Cōla records of Karnātaka and analysed in a tabular form:

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1. Piragampalli was one such village - Ec., X, Kl. 111; Also see G.R. Kuppuswamy., ECMK, 1975.

1a. Ec., IV(R), Ch. 146 - For instance Velur known as Rājadhirāja Chaturvēdimangalam.

1b. Ec., IV(R), Yl. 98.

Sl. No.	Name of Chatur-vedimangalams (Catm) or Agraharas	Location	Identification	Date of Establishment, by whom
1.	Arumolideva Catm[1]	Kolar dt.	Srinivaspur & Mulbagal taluk.	1003, Rājarāja-I 19th regnal year
2.	Rājendrasimha Catm[2]	Bangalore Dt.	Malūr of Cp. tq.	1007, 23rd regnal year of Rājarāja-I
2a.	Trailōkkiyamādevi Catm[2a]	-do-	Punganūr or Modern Hoṅganūr	-do-
3.	Sōla Mādevi Catm[3]	Bn. dt.	Kanakanhalli Tq.	1007, 23rd regnal year of ** Cola-I, after his wife.
4.	Jayaṅgoṇḍa Sōḷa Catm[4]	Kl. dt.	Sulidēnahaḷḷi Kl. Tq. and parts of Malur Tq.	1017, Rājendra Cōḷa-I, 6th regnal year. **Rājarāja

1. Ec., X, Mb. 123; During Vikrama Cōḷa's period this Catm was transferred to Sugatur in Sidlagatta Tq., of Kolar district - Ec., X, Sd. 8.
(2) Ec., IX, cp. 91; (2a.) Ec.,IX, cp. 130; (3) Ec.,IX,Cp.129; (4) Ec.,X, Kl. 26.

Sl. No.	Name of Catm	Location	Identification	Date of establishment, by whom
5.	Īrajārāja Catm[1]	Bn. dt.	Kūdalūr, Cp. Tq.	1030, Rājendra Cōḻa-I named after his father.
6.	Rājendra Śōḷa Catm[2]	Kl. dt.	Uttanūr in Mulbagal Dt.	1030, Rājendra Cōḷa-I
6a.	Velūr alias Rājādhi-rāja Catm.	My. dt.	Kempanapura, Ch. Tq.	1050-54, Rājadhirāja-I
7.	Jananāda Catm.[3]	Kl. Dt.	Sūlūr in Kl. Tq, Kl.dt.	1076, Kulottunga Cōḷa-I
8.	Vānavanmadēvi Catm[4]	Mandya Dt.	Bommuru in Sr. Tq.	1102-03, 33rd regnal year of Kulottunga Cōḷa-I
9.	Virudarājabayankara Catm[5]	My. Dt.	Agara in Yl. Tq.	1104, 34th regnal year of Kulottunga Cōḷa-I
10.	Varadarāja Catm[6]	Kl. Dt.	Vāgaṭa in Mb. tq, of Kl. Dt.	Not available.

1. Ec.,IX, cp. 133; (2) Ec., X, Mb. 120; (3) Ec., X, Kl. 91; (4) Ec., IV(R), Sr. 67; (5) Ec.,IV(R), Yl. 98; MAR., 1919, P.9.

Apart from these important Catm., we have a number of agra-hāra towns which continued from earlier times, of which Sottiyūr or Suttūru[1], 9 months east of Nanjangud is the most important one. The mathas of Suttūr of the late medieval times bespeaks of Cōla glory over this area.[1a] The Nandi[2] agrahara in Kolar district, Betamangala[3] in Hoskote tq. of Bangalore district, Ennegumba[4] in Chamarajanagar taluk of Mysore district, Mullūru[5] at the foot of Malambi hills in Coorg district, Chikka hanasōge or Panasōge[6] in Yedatore, Binnamangala[7] in Nelamangala Tq. of Bangalore district. Mārehalli[8] near Talakād, Yeldur[9] in Mulbagal taluk of Kolar district are a few agrahāra towns which were religious in nature.

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1. Ec., III(R), Nj. 213, 215.
1a. It is reported that the matha owns a number of useful records speaking of glories of the Cōla rule in this area.
2. Ec., X, CB.24.
3. Ec., IX, Ht. 48.
4. Ec., IV(R), Ch. 303.
5. MAR., 1937, P.10.
6. MAR., 1934, P.8.
7. MAR., 1934, P.3.
8. MAR., 1934, P. 39 - It was a prosperous agrahāra during Rājarāja's period.
9. Ec., X, Mb.105a & b, 106b. - An important Agrahara during Rājendra Cōla I and Kulottunga Cōla I's period.

Nature of Rural and Urban Administration:

A clear cut distinction can be noticed between urban and rural administration in the Cola period, the former being more commercial and industrial-oriented and the latter rural and agricultural. The towns[1] which served as Imperial or provincial headquarters designated as rajadhani[2], nelevidu or nad were the chief administrative units of a particular province.[3]

Towns like Nugu[4], Kaliyuru[5], Irumudi[6], Ededore[7] were under the control of local chiefs which served as the nelevidu or camping places of the Imperial rulers. The feudatories of Colas i.e., the Kongalvas[8] and Changalvas[9] also ruled their fiefs from their places and played a prominent role in enhancing the commercial and economic importance of those towns for their Imperial masters.

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1. See Appadorai, A., ECSI ,Vol.I, MD, 1936, p. 338 ff for a discussion of factors leading to growth of towns and town life and p. 345 ff - For the/distinction between a town and village economy - For example, inscription of Bangalore district dt. 1046 speaks of Sinnagramam which was more than a village - Ec., IX, Dv. 75. /an
2. Kuppuswamy, G.R., ECMK, P. 95.
3. Derrett, J.D.M., The Hoysalas, London, 1957, P. 187 - The author is of the view that the chief town with some nomenclature were called so because a royal palace was there or existed there formerly. But our interest is whether these towns served as Royal Residences; Also refer Kuppuswamy, G.R., ECMK, P. 95-100.
4. Ec.,III(R), Hg. 58, 60.
5. Ec.,V(R), TN.220. (6) Ec., X, Bg.7. (7) Ec.,III(R), Nj.178; (8) Ec., V(R), Mj.43; Ag.75,76,93,94,95 & 99; Ibid., I(R),Cg. 38,49,53,68,70,72,87.

(9) Ec.,V(R), Kn.20,21,24,25, Hn.162, Cn.272, Bl.178; Ec.,IV(R), PP.137, Hs. 35.

The Nagaras[1] or Nagaram, pattanas, were the market towns which attracted only Mercantile organisations.

Rural Administration:

The village or grama constituted the nucleus of Rural administration and backbone of the central government.

The Cōḷa epigraphs reveal the fact that much of the administrative work was shared by the village themselves and in this respect the Cōḷas did not grudge the grant of considerable autonomy to the villages and frequent mention of the mahājanas, speak of their significant role in Rural politics. It can be surmised from the Cōḷa epigraphs in Karnāṭaka, that the village which was the main economic unit in the Cōḷa empire for the upheaval of state's exchequer, contributed roughly about 60-75% of income to the Imperial treasury.

Migrants and their role in administration[2]

Soon after the occupation of Southern Karnāṭaka the Imperial Cōḷas brought Tamilians along with them to carry on administrative duties as the Kannaḍigas were not much familiar with their conventions and practices. The Migrants played a significant role in the growth and development of the administrative set up of the Imperial Cōḷas in

1. Ec.,V(R), TN.229 - For instance Mayilangai or Tadimalingi was a nagaram.
2. Refer Kuppuswamy, G.R., ECMK., 1975, PP.98.

Karnāṭaka. The Cōḷa inscriptions of Kolar, Bangalore and Mysore districts mention the Immigration of various Tamil people into the area who held the appointment of officers and other dignitaries under the Cōḷa government[1]. They were trustees and managers of public and private properties[2], the traders and Merchants[3], Artists and Craftsmen[4], common people[5], who migrated to Karnāṭaka due to rapid urbanisation and industrialisation.

We also hear of the Tiguḷas (Tamils) or Tamil settlements, town hall and a temple of Tiguḷēśvara at Hūli, Saundatti taluk, Belgaum district[6]. In another place the Nirgunda village is granted to Tiguḷas (Tamil immigrants) for their residence[7]. An interesting undated record[8] palaeographically assigned to 12th century found in Hangal taluk,

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1. Ramabhadra Ravi Settiyar, a superintendent of a nādu - Ec., IX, Ht. 140a; Ammai Nayan also a superintendent under Hoysala viraballala - Ec., IX, Ht.97; Velan, a revenue officer - Ec.,X(I), Kl.19; Koyiraman, who was the Collector of taxes - Ec., X, Kl.25; Dharmapriyan, the writer of Sasanas or epigraphs - Ec., IX, cp. 77.
2. Dēvapiḷḷai holder of temple lands - Ec.,IX, cp.88a; Sokkapērumaldasan - Manager of the temple at Mālūr - Ec.,X(I), Mr.9.
3. Iravi Tripurantaka Seṭṭiyār of Tālakaḍ - Ec.,IX, Bn.10; Māṇika Setti of Vanapuram - Ec.,IX, Nl. 7a; Nambidevi Seṭṭi - Ec., IX, Ht.56.
4. We get evidences of stone Mason for e.g., Aravindatochana-chandrasekhara - Ec.,IX, cp.77; Varadan a goldsmith and Cholachari a Sculptor.
5. Sokkaperumal, a citizen - Ec.,X, Mr.9; An inscription from Hiriyur dated 1207 mentions the immigration of all the farmers of Pandya-nadu to Muttana Hosevur under the leadership of Marajiya - Ec., V(II), AK.106, P.477, 11, 23-24 (Text).

Dharwar district mentions the boundary of the street (Kēri) of Ramēśvaradēva being marked and set up by Nandanapalli where Tamil Merchants (Tigulabevahāri) had settled.

Eventhough the Cōlas were not in good terms with their rival power, the local ruling families did not exploit or harass the Tamil immigrants but promoted the inter-cultural and economic relations with them which was again reciprocal and practised by the Cōlas too. They never applied linguistic barrier or made a political issue in the hope of territorial aggrandisement but thought in terms of the welfare of all the societies. The flocking of various Tamilians into Karnāṭaka enabled the Cōḷas to carry out their administration smoothly by posting the immigrants over Southern Karnāṭaka.

Boundaries and Limitations of the Cōḷa Empire in Karnāṭaka:

Right from ancient times it was a common practice among the rulers to subdivide the Kingdom into various divisions which comprised of both towns and nāḍus and demarcate their boundaries. This was distinct feature to maintain a unified territory and protect their empire from foreign incursions. Another important factor in the demarcation

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6. ARSIE., 1940-41, App. E.No.17.
7. EI.,XII, No.18, P.154, 1.64 (Text).
8. KI.,V, No.105, P.307. Apart from this there were town Assemblies which were independent.
(F.N. 6 to 8 contd. from previous page).

of Administrative sub-divisions was primarily physical and secondarily strategic and economic motive. K.V. Subrahmanya Iyer points out thus:

"For making the boundaries of lands, villages and divisions, natural objects of a permanent nature were utilised. Among such objects were mountains, hills, rocks, ant-hills, rivers, streams, canals, stumps of big trees and banks[1]."

This is really applicable to the Cōḷa empire too. Even the nāḍus and villages were named after the physical features of the locality or areas i.e., after (a) hills[2], mountains[3] or elevated places and (b) canals[4], rivers[5], streams, lakes or ponds, (c) trees[6] and sometimes even after the fertility of the land.[7] For example the villages surrounding Mysore and Kolar districts were distinguished by the rivulets and lakes, by a chain of hill-locks and mountains, One feature to be noted is that Talakāḍ,/prosperous town during Cōḷa period was situated on the banks of Cauvery and Nugu rivers respectively. It was due to this factor
/alias Rājarājapura and Nugu-nāḍ,

1. K.V.S. Iyer., Hist. Sket of An. Dek, Madras, 1917, P.360.
2. Ec., V(R), TN. 104.
3. Ec., IX, Cp. 77.
4. Ec., IV(R), Ch.186.
5. Ec., IX, Cp. 84.
6, Ec., V(R), TN.229.
7. G.R. Kuppuswamy., ECK , Dwr, 1975, P.16.

these towns and their surrounding villages were rich in resources which can be presumed as one of the main reasons the Cōlas selected these places as their provincial capitals. The purpose of putting boundary-marks was two fold:

(1) To form a unified Cōla country and

(2) To determine and classify the various sources of income from each divisions.

The high-ways and Trunk routes from Rājarāja-I to Kulottunga Cōla-I in the Cōla country such as Taligaivali[1] and perumbānappādi[2] i.e., the roads leading from the Kongu country to Mysore and Bangalore formed the district boundaries of the Cōla times.

Due to Administrative difficulties some of the towns and villages were transferred to another district to lessen the burden of the revenue officials in assessing lands and collecting revenue in the existing areas.[3]

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1. Ec.,IX, Nl.1, Ht. 142.
2. Ec., IX, Ht. 36, Nl. 25.
3. For instance puli-nādu which was in the Rattapadi Konda Sōla mandalam was transferred to Jayangonda Sōla mandalam.

Section - 2:

Army Organisation:-

(i) Composition:

It is quite obvious that the emperor or head of the state was the chief commander of the army and Naval administration. A chinese traveller in 1178 describes about the Cōḷa country and its army[1] thus:

"This country is at war with the Kingdoms of the west (of India?). The government owns sixty thousand war elephants, everyone seven or eight feet (cubits?) high. When fighting these elephants carry on their backs houses and these houses are full of soldiers who shoot arrows at long range and fight with spears at close quarters. When victorious, the elephants are granted honorary names to signalize their merit, and there are some who bestow upon them embroidered housings and golden mangers. Every day the elephants are taken into the presence of the King."

The Cōḷa records in Karnāṭaka speak of various kinds of troops while giving a description of the victories resulting in the surrender of the enemies and capture of war materials, the record incidentally refers to unit and strength of the army of elephants, infantry and cavalry. It is said that when Rājarāja undertook a expedition to the western

1. Hirth and Rockhill., Chau Ju-Kua, Academy of Sciences St. Petersburg, 1912, P. 96, 100, n.8.

Chālukya country, the strength of the army was 90,000 men[1], but the mention of spphisticated weapons and chariots are lacking.

The soulptural evidences[2] found in the Arkēśvarasvāmi temple at Ālur which reveal the victorious exploits of Rājendra-Cōḷa-I throw light on the army organisation. On the bottom panel there are two elephants, standing face to face with the royal riders, perhaps of opposite flanks, while a cavalier, also a royal personage (cannot be identified) and riding behind is an army of soldiers with weapons like javelins, swords, spears, bow and arrow standing in various positions; chariots also are found used.

The Cōḷa army in its homeland contained the usual four divisions but it is impossible to assert with emphasis whether it remained the same even in Karnāṭaka

There were over thirty regiments in the reign of Rājarāja and some of them found in Karnāṭaka. The "perumbadai Valangai Mahāsēnai"[3] or "The Great army of the Right hand class armed with great weapons" and the Rājendra Śōḷa terinda Valangai Vēlaikkarar"[4], Rajavijyadarat terinda

1. K.V. Subrahmanya Iyer., HSAD, P. 248.
2. MAR., 1937, P.47; C.H. Rao., Mys Gaz, Vol.II, pt.(II), pp. 161, FF.
3. Ec., X, Mb.49a.
4. Ec., V(R), Kn. 110.

Malaiyālar[1] of Malaiyandan army, the Valaṅgai-idaṅgai[2], the Valañjiyar[3] were the different sections of regiments found in records of Karnāṭaka. From the available evidences it seems that there were regiments of bowmen (villigaḷ) and swordsmen (Vaḷperra Kaikkōḷar). The Kaikkōḷars belonged to the artisan and weaver community who formed a separate infantry division in the Cōḷa army.

It has to be noted that the Vēḷaikkārar section of the Idaṅgai (Left hand) and Valaṅgai (Right hand) formed the largest and powerful contingent of the army. The connotation of the term Vēḷaikkārar[4] means persons who were loyal in Royal service to their masters and when occasion (Vēḷai) arose, they protected the ruler by sacrificing their lives which is supported by inscriptions[5]. Further there was also a tax on the right and left hand classes[6] probably a caste cess.

(ii) Officers:

The commander of the armed forces was the Mahāsēnādhipati[7] The Cōḷa inscriptions also refer to Sēnāpati[8] or a

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1 Ec.,IV(R), Sr. 114. 2. Ec.,IV(R), Yl.98.
3. Ec.,V(R), TN. 172.
4. Tirukkural., 762 (Eng. Trans. by Rev. Dr.G.U. Pope., for details refer pp. 203-10).
5. Ec., III, My. 41, 43, 44; Ibid., XI, Hk.87; EI.,VI, pp. 44, n4.
6. Ec., IV(R), Yl. 98.
7. Ec., VII, Sk. 165. (8) Ec.,IX, Dv.76; Ibid.,XII, Mi.76; Ibid.,X, CB.24.

Senādhipati. The Mahāsenādhipati was a Senior Officer and Senādhipati, a junior. We get similar references in Tamil records of the Cōlas in Karnātaka to the officer perundanam[1] and Sirudanam[2] corresponding to the above.

We also have references to Mahādandanāyaka (Senior Commandant) Panchavan Mārayan in the Balamuri record[3] of Rājarāja. Panchavan Mārayan is identified with Rājendra Cōla-I. During his father's reign he is said to have undertaken the Gangavādi expedition as a prince; similarly we have several junior commandant (dandanāyaka)[4] who always accompanied the army during wars and at the same time maintained law and order in the state. The post of dandanāyakas was generally reserved for royal princes, feudatories and chiefs. There was also a Mahāmātra[5] lower in rank to dandanāyaka in charge of royal household and arms.

There was also a commander of elephant forces known to Tamil records on Ānaiyātkal though we don't find references to this designation in lithic records from Karnātaka. But it is noticed from an inscription[6] of the 4th year of Rājendra Dēva,

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1. Ec.,V(R), TN.229.
2. Ec.,VI(R), Sr.114 - A Sirudānam named permmandi alias Kulottunga Sōla Pallavarayan is referred to as making land grant.
3. Ec., VI(R), Sr. 78.
4. Ec.,X, ct.30; Ibid.,III(R), Hg.7; Ibid.,V(R), TN.233; Ibid.,IX, Nl. 37.
5. Ec., IX, Nl.1.
6. Ec., IX, Dv. 75, 76; SII., III(i), No.28.

that the Cola King captured in the battle of Koppam, Satru-bhayaṅkara, Karabhadra, Mūlabhadra which werethe notle breeds of war elephants of the western Chāḷukyas, horses of lofty gait, herds of camels and the Victorious banners of the boar. It seems that Rājadhirāja was a expert in fighting on the elephant and he is spoken in a Tanjore inscription[1] that he died fighting valiantly on the elephant back (ānaimēl-tunjiya-rulina) at the battle of Koppam. It is evident that the elephant corps was the most important and effective part of the army organisation/and the Imperial Colas gained success only because of the innumerable elephants they possessed.

There are also references to daṇḍupālakas[2] (Army gaurds) who were defendants of villagers and their property. They served in times of war as soldiers and during peace as village police. These army gaurds generally came under a Śenapati Military Officer-in-charge of a nāḍu.

The Cola records[3] bring out a remarkable feature that the different regiments had their own corporate life. The Officers of the Cola period who were mostly Brahmins[3a] were free

1. MER.,No.107 of 1892.
2. Ec., III(R), Nj. 169.
3. Ec., IV(R), Ch. 146, Yl. 98.
3a. Ec., X, Kl. 109a (Refer below).

enough to grant lands or construct temples[1] in their own names.

We have a Jayastamba stone record[2] of Rājarāja Cola-I dated 1006 in Kannada characters and language found at Kaliyūr in T.Narasipur taluk of Mysore district speaks of a distinguished military officer Aprameya and description of battle which deserves to be examined at length here It states that this Jayasthamba (victory pillar) was set up by Aprameya, Chief of Kottaman-gala, who was a general and Mahamātya of Cōla King Rājarāja-I. This chief claims to have defeated several hill chiefs who formed a confedaracy at the battle of Kalāvūr (Kaliyūr) situated on the right bank of Kāveri just opposite to the town of Talakād. This battle appears to have been fierce as the large Cōla army attacked the confedarates and killed many. The triumph achieved by Aprameya a affirms that the Imperial Cōlas had already subjugated for more than a hundred years where other contemporary dynasties could not oust them for the period of the Cōla rule in Karnātaka. Anyway the stone inscription though fragmentary the sculpture on the top panel of the stone at Kaliyur is full of life and gives a vivid picture of the battle.

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1. For instance the supreme commander (Sēnapati) Uttama Śōla Brahmamarayan alias Marayan Arumoli, son of Rājēndra Śōla Brahmamarayan alias Narkkana Sri Krishnan Raman of Keralanāṭaka Chaturvēdimangalam in 1033 rebuilt the temple of pidariyār in stone which was earlier built of brick at Kuvalālam in the Kuvalālanādu of of Nigarili Śōla Mandalam - Ec., X, Kl. 109a.

2. Ec., V(R), TN.220; Also refer Srikanthika (Dr. S. Srikantha Sastri Felicitation Volume), Mysore 1973, PP. 79-84.

(iii) Army dress & weapons:-

The historical introduction to a number of Epigraphs found in Karnāṭaka speak of the army dress and weapons at length. These[1] include Vīragals and Satikals which also exhibit the arms and weapons used by foot soldiers in the battle. Apart from these the artistic sculptures of the Arkeśvarasvāmi temple[2] at Āḷūr, reveal additional information about the dress and weapons of the armed forces. The soldiers protected their bodies with steel armour from top to bottom. The chief weapon of the infantry was the broad sword and their shape and size differed from place to place. They also possessed shields which had rings inside to be fixed on the forearm. In addition they were provided with spears, Javelins, bow and arrows.

iv) Naval Administration:

The Balamuri inscription[3] of Rājarāja in Kannada belonging to the 28th regnal year dated Ś 934 (1012-1013) is the earliest inscription which mentions that Rājarāja conquered Tuluva and Koṅkana country which he would have achieved by sea as the land route was not possible and destroyed the Cēra fleet at Kāṇḍalur Śālai, captured Maldives and established the

1. Ec.,V(R), TN.220; Ec., IX, Ht.11.
2. MAR., 1937, PP.45-53.
3. EC., VI(R), Sr.78 - This is the earlier Kannada record referring to Tuluva or Tulu-nāḍu.

Cola naval power in the territorial waters of the western coast. The finding of silver coins of Rajaraja in North Kanara district reveals his political expansion in the region which was also accomplished by the western sea. The Tiruvalangadu plates of Rajendra Cola-I and the Muslim sources also substantiate the above conclusion and bears ample testimony to the naval achievement of the Colas[1].

(v) FORTS:

Forts in Karnataka played an important role during the Cola period as a means of defence against the enemies. Manne in the Nelamangala taluk of Bangalore district was a fortified town proved to be inaccessible during the Cola-Chalukya conflict. It is also mentioned as "the sporting ground for Rajendra Cola's army". Nandi in the Chikballapur of Bangalore district now in ruins was a strong hill-fortress during the Cola period[2]. Similar strong fortress are to be seen in Talakad Avani, Yedatore, Malurpatna, Hanasoge or panasoge, Punganur and Kunigal.

There is an interesting record throwing light on the history of Gutti fort of the reign of western Chalukya King Somesvara II issued at the beginning of his reign.[3] This fort played a significant role in the history of Imperial Colas and was

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1. K.A.N. Sastri., The Colas, P. 459-60; Also Refer K.V. Ramesh, HSK, PP. 101-103 - for a detailed description of the Balamuri lithic record.
2. MAR., 1932, PP.59-60; Saiva devotees are believed to have camped here during Cola times.
3. Ec., VII, SK.136.

the earliest to be attacked by them. Kulottunga Cōla-I taking advantage of the commencement of a new reign besieged this fort and occupied it.

(VI)
Army Administration:

Details relating to the exact duties of the military officers and the armed forces are however lacking. The Śēnabovas[1] or secretaries were attached to both the army administrative section and the village Assembly. They attended to army establishments leaving the daṇḍanāyakas to carry out the military and executive functions. During these expeditions the Cōla army was accompanied by the military police or gaurds, mechanics, nurses and medical officers etc.

During the absence of the rulers in the home country, the perggaḍes[2] who worked under the (ūr-adhikaris) were kept in charge of strategic towns and maintained law and order in the region, vested with full powers.

Forts which usually came under the direct control of the Kings were kept in charge of daṇḍanāyakas. The Mahāpradhāna and Sandhivigrahi (Minister for peace and war) noticed in the Kannaḍa regions of the Cōla dominions also guided the highest military official i.e., the Daṇḍanāyaka.

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1. SII.,IX(I), No.184, P.177; Also see Dikshit LSGMK, pp.65 - 66 for details.
2. Perggaḍe Rājarājan - Ec.,V(R), TN.247.

(vii) Recruitment:

Recruitment to the armed forces was open to all the sections of people in the Cōḷa state which indicates the pluralistic nature i.e., commonness of the Imperial rulers. It has to be mentioned here specially that the villages and towns formed the nucleus for the selection of army forces where the population was largely concentrated.

(viii) Commercial Militia:

Commerce which played a major role in state's economy was always safeguarded and the freedom extended to the artisan and merchant communities to fight and defend themselves whenever circumstances permitted. There is substantial evidence to show that mercantile groups maintained a formidable military capability, required by the extensive itinerant trade network of the age. We have one "Samaiya Sēnapati"[1] or "Convention Chief" Viralaiyan Chchettiyār a merchant also skilled in warfare.

The Vira Balañjus[2] (Trade guilds of Karnāṭaka), tisaiyayirat-tainnurruvar[3] of the eighteen countries or the mercantile corporation of the Tamil country which flourished in South India and Karnāṭaka in particular was well-equipped with armed forces to protect their mercantile products from the highway

1. Ec., X, CB.19.
2. Ec., III(R), Hg. 59.
3. Ec., IV(R), Yl.17.

robbers. To this association also belonged a Śenapati Āndar and Vira Nānādesi who along with right hand division (Valangai)[1] carried on trade and commerce. The trade organisation of the Valanjiyars[2] (i.e., the Banajigars of the Kannada country) the artisan cum military class existed in southern Karnātaka and this confirmed by the famous polannaruva inscription[3] of Śri Lanka King Vijayabahu (1120). These mercantile organisations which was a permanent convention with full-fledged staff consisted of members of various religion which reveals the tolerance of the Imperial rulers.

Eri Virapattanam:

The establishment of commercial militia is closely associated with the creation of Eri Virapattanam which would mean "Town with burning patriotism". Even K.A.N. Sastry is silent about the explanation of this term. These are exclusively found in Tamil records of Karnātaka and no similar instance is found in other regions of Karnātaka uninfluenced by the Cōlas. The Eri Virapattanam was a innovation by the Imperial Cōlas who introduced it in Karnātaka.

An instance may be quoted here of a group of merchants of Mangala who met to declare the town as Eri Virapattana.[4]

1. Ec., III(R), Gu. 154.
2. Ec., V(R), TN.172.
3. EI., XVIII, No. 38, pp. 330-338.
4. ARE., 1912, No. 256.

Yet another instance is known from a record[1] from Ūruguppe near Kempanapura, T'Narasipur taluk. It records the conversion of a brahmadēya village called Vēlur alias Rājadhirāja Chaturvēdimangalam in padi-nāḍu in Gangaikoṇḍa Sōḷa maṇḍalam into an Eri Virapaṭṭanam. According to the inscription the merchant caravans with their necessary provisions and security proceeded with their journey.

The assembly that met at Śiravalli decided to convert the village into a Eri Virapaṭṭanam in order to facilitate the movement of traders. To the caravans were attached a military wing consisting of bodies called Eri Viras, Munai Viras, Ilañjinga-viras, Konga Vēḷas, a host of other sects, the Valangai weavers, Vāṇisai-makkal[2] or Merchant bodyguards.

At each and every important town the mercantile caravans were provided with full facilities. For e.g., Mangala[3] a trading town in the Chamarajnagar taluk of Mysore district was camping place (Yiradāhaḷa) of the merchant caravans. An undated record[4] palaeographically assigned to the 11th century (of the Cōḷa period) refers to a transaction made by Viraśingakkuṟan alias Gangamaṇḍala

1. Ec., III, TN. 138.
2. Ec., IV(R), Ch. 146.
3. Ec., IV(R), Ch. 133.
4. Ec., V(R), Kn.116.

Desiyapan of Tansaimanagara (the town of Thanjavur) of the 2500 division in the presence of Vaisnavas (merchant community) and the body Virakodi of the 18 countries and announces a gift of sowing land in Kongavi-nad and pandi-nad as iraiyili (tax-free) for the maintenance of the family of artisans (Kuligan-Kulika). It also mentions Ubhaya-nanadesis of Idaitturai alias Erimaraivirapattanam in Gangai-Sola......Idaitturai-nad of Mudigonda Sola mandalam.

A latter record[1] of Hoysala Viraballala dated 1201 registers a grant of land as iraiyili to the deity Virrirundaperumal of Tribhuvanachaturvedimangalam by an individual of Desiyuyyakkonda Sola pattana alias Mudigonda Solapura. This charity was protected by the military bodies i.e., Virasola Vanukkar and Vira Kodiyar.

From this it is evident that the Eri Virapattanas in the Cola period may be the military stations and Arms store house where the military cum mercantile caravans rest and further proceed with their journey. This can be compared with the thaneya[2] of Kannada inscriptions which served as custom cum military station.

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1. Ec., IV(R), Ko. 5.
2. G.R. Kuppuswamy, ECMK, P.111 - The author mentions it as a trade emporium where merchants of several categories and guilds assembled and who imported a number of articles from outside.

From the study of the Eri Virapattana, it can be concluded thus:

(1) They acted as a recruiting ground for Militia.

(2) As commercial centres and

(3) The Merchants maintained independent armed forces for self-defence.

Burton Stein states thus:

"The major loci of Military power were from the prosperous agricultural tracts throughout the Coromandel plain and parts of the interior uplands."[1] Hence the artisan and peasant population constituted the major source or armed power during the Cōḷa period in Karnāṭaka.

(ix) Generals and Nobles:

Mention must be made of the important Nobles and generals who served the Cōḷa Kings like Rājēndra Cōḷa-I, Rājadhi-rāja-I, Kulottuṅga Cōḷa-I etc. It is these personalities who really brought victory to the empire and the King accompanied them though they did not actually participate fighting in the war. But inscriptions mention exaggerative accounts about the King's footing in the battle field though he only gave guidance to his Nobles. The triumph and conquest both in land and maritime by the Imperial rulers

1. Burton Stein., Essays on South India, 1975, p.75.

was due to their strategic guidance to their military subordinates in leading the wars to a successful conclusion.

Araiyan Rājarājan alias Vānavan Brahmadirajan[1] of the King's perundaram was one of the foremost generals of Rājēndra Cōḷa I. He possessed a number of titles like Nālmadai-Bhima and Jayasingha Kulakāla. The latter was a title achieved after the war with the western Chalukyan King Jayasimha[2]. He appears to have made a lot of endowments and built a Mandapa in the 10th regnal year of Rājēndra Cōḷa-I at Kottasivaram in Anantapur district.[3] Uttama Cōḷa Pallavaraiyan[4] and Śōḷa-mūvēndavēlar[5] are mentioned in the 6th regnal year of Rājēndra Cōḷa's reign, the latter being the Commander of troops.

Another famous Noble was Narakkan Krishnan Raman of Kēralāntaka Chaturvēdimangalam[6] who was the head of Rājarāja's army and superintendent of building the enclosure of the great temple (Brihadiśvara) at Tanjore and he is also said to have set up the image of Ardhanāriśvara in the same temple.[7]

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1. Ec., X, Kl. 106a.
2. C.H. Rao., Mys. Gaz, Vol.II, pt(II), P. 1047.
3. MER., 1917, App. C.No.23.
4. Ec., X, Kl. 109a.
5. Ec., X, Kl. 19.
6. Ec., X, Kl. 109a.
7. SII,,II, 139, No. 31, 39.

Another well-known Senapati of Rajadhiraja-I was Jayangonda Cola Vana Kovaraiyanen of Brahmadirayan who settled the land's share in Mannai-nadu of.... Perumbanappadi alias Vikkirama Sola mandalam[1] and who was the father of Kamakkaraiyal the donor of the grant recorded in the Manimangalam inscription.[2]

Equally famous was Virarakshasa Brahmamarayar[3] who first served as a Commander under Rajadhiraja and later under Kulottunga Cola-I in Karnataka and elsewhere.

(x) Reactions of War:

Prof. K.A.N. Sastri points out thus:

"War was a grim business of fire and sword; and to judge from the inscriptions of the Colas themselves no less than of their enemies, the Chalukyas life was made an intolerable burden for many generations to the people on either side of the Tungabhadra by the bitterness of warfare."[4]

The references to wholesale destruction and massacre in the Chalukyan inscription[5] by Rajendra Cola-I was partly due to bring the loot or booty, Most of the Jaina bastis of the Chalukyas were destroyed and the wealth acquired was

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1. Ec., IX, Nl.25.
2. SII,, III(i), No.29.
3. Ec., X, Mb. 105c ; Ibid., X, Mb. 105a.
4. K.A.N. Sastri., The Colas , P. 458.
5. SII., II, 91, 93.

used for the development of public institutions. For e.g., Rājarāja built the great temple at Tanjore only due to the booty which fell into his hands in his foreign wars and also by the commandering of labour by the deltaic tribes.[1]

The mention in Virarājēndra records about the wars with the western Chāḷukyas is very interesting but it cost the former heavily. Due to such wars and campaigns the Cōḷa exchequer became empty resulting in the imposition of a war tax though we lack evidences for it in Karnāṭaka. This tax was a general one as clear from the references to his invasion of Vengimaṇḍalam when he imposed on every Vēli of land a war tax of one Kaḷañju of gold. This war-tax was imposed throughout his empire and the main cause for it was the Chāḷukyan wars. The tax was withdrawn during the reign of Rājarāja-II[2].

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1. Burton Stein., ESI., P.74.
2. MER., 1921, para 35, App. B.No.521; C.H. Rao., Mys.Gaz , Vol.II, pt (II), P.1089.

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SECTION 3:

Administration of Justice:

It can be generally observed here that the Cōḷa methods of punishment largely conformed to the remark of the Chinese writer[1] in the early 13th century as follows:-

"When anyone among the people is guilty of an offence, one of the court ministers punishes him; if the offence is light, the culprit is tied to a wooden frame and given fifty, seventy or upto an hundred blows with a stick. Henious crimes are punished with decapitation or by being trampled to death by an elephant."

The punishment accorded related to the nature and degree of crime committed by the culprit.

In judicial administration the village assenbly exercised equal powers and rights independent of the central government. The Central government assigned the judicial responsibilities to the villages except in the case of major crimes which were dealt with by the Royal court. The Cōḷa inscriptions[1a] from the Mysore district record that death punishment was awarded for causing death though it depended usually on the merits of the case. Another record from Mysore states that assault and murder lead to the award of capital punishment by the nāṭṭaraja of Hulimadda,[2]

1. Chau Ju-Kua., P.95. 1a. Ec., IV, Hg.18.
2. ARE., 497 of 1911.

which seems to be exceptional.

Generally all the crimes were tried firstly by the village officials and sent to the village courts which existed as independent ones apart from the village panchayats. But if the cases were not settled there it was taken to the chief judicial officer at the centre for disposal and in rare cases appeal was preferred to the emperor. The method of administering justice was rather crude. The principles contained in smritis had its impact on the Cōla state in addition to local practice of punishment[1]. The famous Uttaramērūr inscription[2] of Parantaka-I speaks of theft, adultery and forgery which was considered as serious offences by its village communities.

The judge in the Kannada regions of the Cōla dominions was well versed in Smritis and shāstras. He was styled as a Dharmādhikāri or Sabhāpati (Chief Judge) and he decided the disputes in the absence of the Emperor. The Sabhās had also jurors who were mostly Brahmins. The Mitākshara[3] of

1. K.A.N. Sastri., Cōlas., P. 477.
2. ARE., 1 of 1898.
3. Kane, P.V., HOD., Vol.III, P. 380 - The Mitakshara lays down that judgement was to contain a brief statement of the plaint, the deposition of witnesses, discussion thereof arguments, Smriti texts made applicable by the opinion of the Sabhās. The decision and the relief granted was signed by the chief justice and bore the royal seal.

Vijnanesvara provides the theoretical background for the court procedures followed in Karnataka and the Manasollasa[1] also enumerates twenty Vyavahara padas (complaints lodged before the King).

The judicial procedure did not alter much during the period of Cola rulers from Parantaka-I to Kulottunga-I. The Periya-puranam of Sekkilar gives a realistic picture of the trial of Nambi Andar Nambi and its settlement by the judicial staff of the village assembly. The role of the Karanatta from the available instances of Karnataka[2] and even other parts of the Cola country reveals that he was a court servant in-charge of the documents of the cases enrolled in the court. He read out the plaintiff's case and after a thorough scrutiny of the case signed it and sent it to the chief judicial official or alternatively the Emperor if the case was severe. One copy was retained in the record office and the other at the centre.

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1. Somesvaradeva : Manasollasa - Vols. 1-3 Ed; by G.K. Shrigondekar, Baroda, 1925, 1939 and 1961 - Vol.II, VV. 126-75.

2. Ec., X, Mb.107; Ibid., IX, Cp. 128.

The Madhyasthas[1] (arbitrator) often noticed in the inscriptions acted as a mediator between the judge and the plaintiff and sometimes settled the cases in the absence of village judicial authorities. He settled the villages and boundary disputes. We also get references to dharmakaṇakkaṉ or Royal accountant from the Taḍiṇaḷingi inscription[2] of Rājēndra Cōḷa-I dated 1021-22 issued in the 10th regnal year of his reign. He is mentioned as weighing gold granted to a temple. It seems that he was a itinerant lawyer or judge imparting justice and at the same time acted as a investigation officer in putting an end to corruption in trade and commerce.

The Cōḷa government had small committees of nyāyattār drawn from different occupation voluntarily possessed of immense powers and settled the village disputes. The dharmāsana[3] mentioned in epigraphs can be well spoken of as rural officials attached to the central judicial machinery. They were in-charge of charitable endowments and levied fines on those who were in default.

The Panchācāryas[4], SivaBrahmaṇas[4a], Mahēśvaras[5], dēvakanmis[6]

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1. Ec., IX, Cp.77. 2. Ec., V(R), TN.229.
3. SII., III, Index s.v.
4. Ec.,X, Mb. 47,54. 4a. Ec., X, Kl. 149a.
5. SII., Vol.VIII, No. 526.
6. Ec.,X, Mb. 47.
6. Ec., X, Mb. 107.

Sri-Karaṇam[1] mannigar[2] Kiḷavan[3] (village headman) and the Śrivaiṣṇavas[4] who were closely associated with most of the village assemblies and Royal officials had the rights to punish those who violated the rules of the country. The nāḍuvirukkum[5] officers and Brahmāṇas as members of a Judiciary service guided on the legality of transaction or arbitrated in case of dispute.[6]

Crimes and wrongs entailed concurrently or separately legal punishments, application of religious sanctions (prāyāschitta)[7] and fines. An inscription[8] of the 3rd regnal year of Rājēndra Cōḷa-I dated 1014 records the authorities of the temple of Jayaṅgoṇḍa Śōḷa Vinnagar-āḷvar at Nigarili-Śōḷa puram were permitted to levy a fine of 50 Kalañju of gold on those who obstructed them and to have their lands (a part of Dēvadāna) irrigated. Another record[9] dated 1014 registers a transaction of paddy share granted to the pujaris of the

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1. Ec., X, Mb.107.
2. Ec., IX, Ht.111 - The mannigars are temporary appointed committees consisting of five members who acted as witnesses in the village assembly.
3. Ec., IX, cp.131. 4. Ec., V(R), TN.229. 5. ARE., 1906, No.553.
6. The Cōḷas., P.468 - the term naduvirukkum has been defined as liaison.
7. Ec., VII, Sk.118 dated 1054.
8. Ec., IX, cp. 127.
9. Ec., IX, cp. 129.

temple of Jayangonda Sola Vinnagar alvar of Nigarili Sola puram from the temple treasury by the assembly members of Vandur alias Solamadevi Chchaturppedimangalam. It is stated in the record that during the collection of grains, the Sri-vaishnavas and the 500 of the Tiraiyayiram who protected the charity had a right to levy a fine of 1000 Kalanju of tax-free gold, the highest ever noticed in Karnataka inscriptions.

A few of Rajendra Cola's inscriptions found in Mysore refer to local conflicts and the justice administered by the emperor's secretaries in the interior of the Kingdom. An interesting record[1] dated 1020-21 states that the residence of a robber who had unlawfully taken possession of a dog which did not belong to him was burnt down and the fifty golden images which were robbed by him were seized by the local judicial authorities and sent to the Emperor.

The mention of one Mahamatra Ajavarmaya in a record[2] is unidentified and may indicate judge cum army official.

Rajadhiraja (1012-1054) is described as Manu in imparting justice and as a follower of his judicial path.[3]

A unique inscription can be quoted here where the Imperial Colas failed to meet justice and exhibited draconian severity

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1. Ec., IV, Hs.10.
2. Ec., IX, Nl.1.
3. Ec., V(R), TN. 213, 214.

in administering justice. The Belaturu record[1] in Kannada of Rajendra Cola-II dated 1057 states in this connection a wrestling match between the ruler of Navlenad by named Echa of Pervvayal and a royal prince wherein the latter was killed accidently in the fight. Later the opponent was executed by the King's orders. Soon after this his wife Dekkabbe, daughter of the chief of Nugu-nad committed Sati and a mastikal was raised by her father. From this it can be seen that the emperor did not tolerate to witness their princes being killed in a match and acted unsportsman like manner and chose to award death punishment to a innocent person.

Cattle Raids and Justice:

Cattle-raids constituted a common danger both on the frontiers and interior parts of the Cola empire including Mysore province[2] It is stated sometimes that if the cows were stolen or any injury caused to the village property of the culprit would be confiscated by the temple authorities. The cattle wealth constituted a mainsource of income for the state and hence sufficient security measures were taken in ancient times to safeguard it and the Colas were no exception to this practice.

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1. Ec., III(R), Hg. 60.
2. ARE., 315 of 1904; 104 of 1900; 168, 169, 186 of 1921; Ec., X, Kl. 91.

We also get ample sculptural evidences where men fought with wild animals like tiger, wild bear etc and fell heroically in saving the cattles[1]. In this connection, Prof. K.A.N. Sastri makes a very pertinent remark thus:

"The times were rough and people had none of the sentimental squeamishness about physical pain and suffering that marks our outlook on life today."[2]

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1. Ec., X, ct. 78, 162.

2. K.A.N. Sastri., Cōlas, P. 480.

SECTION 4:

Centralisation and Regional autonomy:

(i) Decentralisation & Local autonomy:

It remains to answer the question whether the Cōla state and government spoken of as a centralised and bureaucratic monarchy[1] was really so. Centralisation stands for the exercise of a uniform power and control over all aspects of administration by the central authorities. In the Cōḷa state however we notice a modified form of centralized government, the centre exercised a sort of distant and indirect control and regulated the powers of the local officials. An important feature of the Cōḷa state was the grant of local autonomy. In effect administration in the Cōḷa state was decentalised[2], the units enjoying a high degree of local autonomy in matters, purely local in nature. It can be said that a federal type of government existed in the Cōḷa state.

Till the accession of Kulottuṅga Cōḷa-I the system of administration by the feudatories was conspicuous by its absence. The administration was carried on by the well-known hierarchy of the officials like the daṇḍanāyaka, Sēnapati, the adhikāriḷgal and the numerous dignitaries such as Puravuvari

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1. K.A.N. Sastri., The Cōḷas, PP. 447-461,
2. Burton Stein., Essays on South India, 1975, P.69.

tinaikkalanayagam who hailed both from rural and semi-urban areas, of various religions and professions.

Earlier to Rajaraja-I we do not get any features of Cola administrative units or its synonym prevailing among the native dynasties in Karnataka. Parantaka and Aditya-I had contacts with Southern Karnataka only for a short period and it is not known whether they set up their offices in the region.

This sort of state organisation with absolute regional autonomy is not only found in Karnataka but elsewhere in the Cola Kingdom. The same amount of local autonomy existed until the Vijayanagar times with few local modifications.

The Imperial government at the centre usually exercised controlling authority over the functions of the lower units of administration in equitable proportion i.e., powers balanced equitably (?) at all the three (central, provincial and local) levels of administration,[1] and these characters were completely transferred to the local units in South Indian society.

The cola rulers in general except Rajaraja-I, Rajendra Cola-I and Kulottunga Cola-I did not interfere with the affairs of the local institutions i.e., Sabhas, Ur, nadu which maintained the economic stability of the central government.

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1. Ec., X, Kl. 108; Ec., V(R), TN. 227; Ec., VI(R), Sr.67.

The Cōla inscriptions speak at length of the village republics which acted with great vigour and strength; the local assemblies (Sabhā) functioned dominantly in the rural politics.

The universality i.e., unanimous agreements of the Committees (Vāriyam) in the 'Agrahāras' or Chaturvēdimangalams was well recognised by the central government. The centre merely supervised the activities of local authorities while real administration lay in the hands of the local executives[1] themselves. The famous Uttaramerur inscription[2] of Cōla Parantaka-I affords the best example of the exercise of rural and local autonomy. Instances are not lacking in Karnāṭaka where we notice the assembly of Periya Mālavur or Malūr[3] in Channapatna taluk of Bangalore district which possessed the characteristic features of rural autonomy.

The Cōla rulers deputed their officials to summon the local assembly (Mahasabhā) meetings where the local adhikarigals were free to take their own decisions and make amendments regarding the periodical meetings - an instance of absolute autonomy. The Malūr record[4] of Rājarāja dated 1007 refers to a convention by the assembly members of Vaṇḍūr alias

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1. The Sabha of Maruḍūr in Tadimalingi, TN Tq. independently fixed the value of land which was granted to God with the final acknowledgement of the Ūr nagarattar - Ec., V(R), TN. 227.
2. ASI., 1904-05, PP. 131 F.
3. Ec., IX, Cp. 128, 129, 130, 131.
4. Ec., IX, Cp. 132.

Śōlamādēvi-chcharuppēdimaṅgalam in Kilalai-nāḍu of Gaṅgapāḍi who permitted to have the lands of their village irrigated on their own means and to this the local gāmuṇḍa sanctioned it by issuing a Śāsanam which was authorised by the assembly members and the people of the village.

Similarly we find two sabhās of two adjacent but different villages[1] decided separately to merge into single unit to function with a common sabhā and for joint discussions.

The village sabhās chose to issue sometimes epigraphs separately in Kannaḍa and Tamil language or together in both languages which reveal the sovereignity of the village officials. In the Mysore area we find abundance of records issued in Kannaḍa which points to the predominance of Kannaḍa people in the region and the Cōḷas adapted to this new environment according to the type and culture of the people. It must be presumed that even the land paṭṭas or agreements[2] or any other miscellaneous settlements (judicial,

1. Ec., IV(R), Ch. 146; K.A.N. Sastri., The Cōḷas , P.513.

2. The Malambi record of Rājarāja in Kannaḍa refers to the conferring of a paṭṭa bearing the title to the King's general after his victory in the battle of Panasōge. This paṭṭa in Kannaḍa contained the details of the lands granted*Malavvi or Malambi in the Koṅgālva territory to the general. - Ec., I(R), 65. *in

social etc.) were transacted in the same Kannada language. The following is the table about the statistical account of the Cola records in Karnataka:

S.No.	District	Number of Tamil records	Number of Kannada records	Number of Bilingual records	Total No. of records - 217
1.	KOLAR	83	13	2	98
2.	MYSORE	37	24	5	66
3.	BANGALORE	39	5	2	46
4.	MANDYA	1	3	--	4
5.	TUMKUR	2	--	--	2
6.	COORG	--	1	--	1

The majority of the natives constituted the locals who were endowed with quality of activity and careful attention to details in their self-government. The Sabhaiyar nagarattars, gamundas, gavundas or gaudas, Heggades etc. who constituted the nucleus of rural and local administration, acted in a collective sense in managing and deciding issues by themselves instead of beseeching the assistance of the central officials. The Sabhā of Suttur assembly which was one of the considerable famous agrahāra town during the Cola period were invited for consultations frequently to resolve any immediate crisis.

A characteristic feature revealed from the records[1] of the assembly is as follows:

(1) the speedy nature of disposal of the problems relating to the village;

Some of them covered temple activities, educational facilities and recruitments;

(2) No matter kept pending and

(3) The local Assemblies co-operated amongst themselves and with the centre in the pursuit of common objectives as confirmed by the epigraphs[2] of the period.

(ii) Financial Powers:

Land Revenue was shared between the local authorities represented by village assemblies and the centre on the principle of equitable distribution. The village assemblies enjoyed extensive powers in the levy of taxes, management and control of local affairs, temples and administrative staff independent of both the Imperial and local officers, appointed by the Central government. It can be seen from an inscription[3] of Rājakēsari in the Tamil country that the sabhā of Nalur granted remissions and assignments of dues merely with the consultation of the central government indicating the possession of independent powers by the Assembly. Similarly

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1. Ec., III(R), Nj.213, 215.
2. K.A.N.Sastri., The Cōlas, P. 506; Ec., III(R), Nj.213(Text).
3. ARE., 321 of 1910.

we get instances from Karnāṭaka[1] where the assemblies justified their duty by granting some assignments and remissions; even the merchant assemblies[2] were possessed of extensive powers where they went to the extent of converting a brahmadēya village into an Erivīrapaṭṭaṇam and administering it under their own decisions and supervisions. These facts illustrates that the Cōḷa state was pluralistic, conciliatory or adjustable in nature and left much scope to the village assemblies to work for their political and economic development by themselves. The conditions in Karnāṭaka did not differ much from the above practice.

(iii) Liaison authorities:

The 'madhyasthas' or arbitrators appointed by the local institutions acted neutrally between the rural and central politics. They held honorary post, supported and financed both by the central and local authorities. To emphasize their role in the Cōḷa state they acted as agencies for settlement of disputes and assembly deliberations.

The officers posted in the Kannaḍa regions and other parts of the empire were allowed minimum powers of interference in the administration of the villages and local regions. It must also be noted that the rulers effected frequent transfers among the important officers so as to avoid corruption

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1. Ec., IX, Cp. 128.
2. Ec., IV(R), Ch. 146.

and exploitation which is a feature of authoritarian (bureaucracy) type of government[1]. The royal orders issued by the King were carried out through his nominee who applied respective rules and regulations on the local corporations. The local officers like Nattukkon, Nadukilavan, Ūrudaiyan referred to in the Cōla inscriptions[2] adopted administrative procedure in a slightly modified manner by the central machinery.

(iv) Revenue powers:

The Department of Revenue maintained a regular staff who were meticulous enough to observe the prevailing practices in the central and local offices. The revenue officers were distinguished for the maintenance of all records relating to revenue matters in the local areas concerned and centrally regulating their administration. The Tiruvalangadu plates[3] mention a series of officers and supervisors (Kankanis) who were in charge of central audit and a parallel section of officers at the local level. An eye was kept on both the

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1. Ec., X, Kl. 109a.
2. EI., XXII, No.34 -*Leiden plates of Rājarāja-I; SII., Vol. III, No.205 - Tiruvalangadu plates of Rājendra Cōla-I; EI., Vol. XXV, P. 263 - Charala plates of Virarājendra Deva; K.A.N. Sastri., The Cōlas, P. 465, 467. *Larger
3. SII., III, No. 205.

central and Regional officials so as to avoid the depletion of central treasury and state economy by their misleading activities.

(v) Minister's Council and Jurisprudence:

There was no regular council of ministers to assist the Cōḷa rulers in the administration, in fact to say, that there was no official meeting between the King and ministers for drafting any official procedures. The foremost cause for it was the distance that separated the ministers and the King. Even the Cōḷa inscriptions are also silent in this matter; though the Periyapurāṇam gives allusion to a council of ministers and judicial authorities during the trial of Nambi Aṇḍar Nambi. This is the only solitary literary evidence, possibly this trial was a most important one where the ministers were forced to give justification in the court. But we come across a "group of assemblies" or 'Udan-Kuttam'[1] who kept the King always informed about the various administrative measures. This group was divided into various compartments which acted as a link between the ruler and the subjects where a regular bureaucracy was lacking. The King consulted the opinion of the officers and local authorities before taking a final decision.

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1. Ec., X, Kl.112a; ARE., 182 of 1915 & 429 of 1916.

Judicial Administration was completely decentralised and the local institutions punished the criminals in their locality. When the crime committed was of a serious nature, the case was referred to the monarch for his final judgement. The judiciary acted in a purely local character, in the case of the minor disputes settled by the local executives themselves. The village assembly also had a nyayattar and and dharmasana[1] analogous to the gāmuṇḍas and pergaddes of Karnāṭaka during the Cōḷa period, were given considerable powers to exercise their authority in judicial matters.

(vi) Militia Set up:

The Cōḷa government had a powerful standing army. Scholars[2] are of the opinion that the army was a centrally recruited institution. It can however be pointed out at this stage that the entire military powers emerged from the local areas[3] independent of a "centralized monarchy". The local people[4] voluntarily joined the army for the purpose of defending their territories. Many important trade centres like Uttamerur, Ennayiram, Tiruvadatturai, Tribhuvan in the Tamil

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1. SII., Vol.III, S.V. Index.
2. Burton Stein., ESI., P.75.
3. The village or a locality was the original place for recruiting soldiers and considered to be the shield of the countr's protection.
4. It was a custom in ancient times that every first male son was sent to the battle field and hereditary in nature also.

country Mangala, Mudigondan, Ālūr Tadimalingi, Kollegal, Avani etc., in Karnātaka[1] had their own local self-government (taniyūr) with a standing army to act in times of emergency.

The Tamil idangai-Velaikkārar who were associated with the trade organisation of the Valañjiyar (Banajigas-Merchant community of Karnātaka) along with the weaver and artisan community (Kaikkolar Velaikkārar) were able to maintain a small standing army even in Karnātaka. But it is possible to maintain the view that the major source of military power was drawn from the fertile agricultural areas,[2] and hence locally oriented.

It is obvious from the study of Cōla records in Karnātaka that the central government heavily depended on the local corporations for their success but interdependent. Though the Imperial rulers weilded enormous military powers, it was essential for them to gain the co-operation and confidence of these local institutions which flourished in South India. Thus to quote Prof. K.A.N. Sastri as follows:
"a nice balance struck between centralized control and local initiative"[3].

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1. For further details refer Cōla inscriptions - Ec.,IV & V(R).
2. Burton Stein., ESI., P.75.
3. K.A.N. Sastri., The Cōlas, P. 462.

The agrahāras or Chaturvēdimangalams no exception to the above observation were efficiently run by the local people. They enjoyed absolute local autonomy and the sabhaiyars efficiently administered their charge.[1]

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1. Punganūr or Honganur assembly - Ec., IX, cp. 42a.

ANNEXURE

S.No. Name of Maṇḍalam	Founder	Date/Earliest (E) and Latest (L) Reference
1. Nigarili Śōḷa Maṇḍalam	Rājarāja-I	E - 991. L - 1260-61.
2. Muḍigoṇḍa Śōḷa Maṇḍalam	Rājēndra Cōḷa-I	E - 1014 L - 1112-13.
3. Śōḷa Maṇḍalam	-do-	E - 1019 L - 1124.
4. Vikrama Śōḷa Maṇḍalam	-do-	E - 1029 L - 1112.
5. Jayangoṇḍa Śōḷa Maṇḍalam	Rājēndra Cōḷa-I	E - 1033 L - 1102.
6. Vijaya Rājēndra Maṇḍalam	Rājēndra-II	E - 1052 L - 1061.
7. Rattapādi Koṇḍa Śōḷa Maṇḍalam	Kulottunga Cōḷa-II	E - 1084.

THIRD CHAPTER

CHAPTER-III

LAND SYSTEM

Section 1:

Land System:

The problems connected with the land system[1] will be considered under the following broad heads:

i) Land-ownership
ii) Land-Tenure
iii) Land-Leases
iv) Land and crop distribution and
v) Village communities.

(i) Land-ownership[2]:

It is revealed from the following interesting Cōḷa records that the King's prior permission or consent was required for acquiring the right of ownership of land and these grants would be enjoyed during the life time of the donee. The record of Rājēndra Cōḷa-III[3], issued from Koḷaturu, T'Narasipur taluk, Mysore district dated 1260-61 issued in the 15th regnal year confirms a royal grant of land in the

1. For a detailed discussion of land problems in medieval Karnāṭaka refer G.R. Kuppuswamy, ECMK, 1975, pp. 18-30.
2. For a Theoretical Analysis see Appadorai, A., ECSI, 1000-1500, Vol.I, pp.99-121 ; Gupta K.M., LSSI (800-1200) Lahore, 1933, Chapter-IV.
3. Ec., V(R), TN.104 Text.

village Kulattur and the right of ownership as Kani to Solandan of Munga Vamsa of Kulattur in Kaivara nadu of Nigarili Solamandalam for the enjoyment during his life-time. Also states that the emperor honoured the donee who built a lake and temple by tying pariyattam i.e., a silken thread around the head. This record is a unique instance in Mysore district which enlightens about the land-ownership.

Another instance may be cited from Bangalore district[1] dated 1024 where the Cola rulers respected the rights of private ownership of lands and other properties. In this case, Rajendra Cola-I purchased 300 Kulis of land from the members of the assembly of Irajendirasinga Saruppedimangalam and made a gift of the same to the paramasvamigal of the village. It also indicates that the assembly held custody of all public lands. Though definite estimate cannot be made of the total yield of the land annually the inscriptions often refer to the landlord's share as melvaram, bhogam and irai.

Any land transactions and grants required also the presence and consent of the Siva Brahmanas[2] and Sri Vaishnavas[3] who in most of the instances acted as trustees for the grants.

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1. Ec., IX, Cp. 84.
2. Ec., V(R), TN. 247.
3. Ec., IX, cp. 129; Mitakshara., II. 116.

made. Equally so the mahajanas[1] took over charge of the rights of ownership and sale of lands held in common, where there existed common ownership, the community had a right to alienate that portion of village land which was owned in common. We can cite instances of alienation of such lands granted to individuals by Sabha,[2] Ūr[3], Urōm[4], nāḍu or nāḍ,[5] nagarattar[6] and mahajanas[7].

The men of superior caste possessed the exclusive rights over lands commonly held by the community and no stranger or member of any inferior caste was allowed to share in it. For it is recorded thus in an inscription[8]:

"If any among the shareholders mortgages or sells his share (lands) to Śūdras, he shall be put out of the Brahmin community and such shares shall not belong to this place."

Apart from individual and collective ownership of lands the Cōḷa government recognised the existence of dēvadana lands, entrusting to the temple authorities, ownership of such lands as also the right to collect taxes.[9]

1. Ec., III(i), Nj. 44, P.100 (Trans).
2. Ec., V(R), TN.227.
3. Ibid.
4. Ec., IV(R), Ch.303.
5. Ec., IX, Ht. 111.
6. Ec., IV(R), Ch. 227.
7. Ec., V(R), TN. 57.
8. Ec., III, Ml. 121.
9. Ec., X, Kl. 111.

An example may be quoted here of an inscription[1] of Rājendra Cōḷa dated 1027 from Kolar district which records the royal grant of the village Piragampaḷḷi in the Kuvaḷāla-nāḍu of Nigarili Śōḷamaṇḍalam which was entered as dēvadana in the Revenue Register and instructions were passed by the King that the revenues from the village and its lands (i.e., in paddy and gold) should be stored in the temple treasury for the necessary requirements of the Goddes Piḍāriyar of Kolar.

The Cōḷa state also maintained periodical revenue registers (Variyiliḍu) in which all entries regarding land transfers either by purchase, sale or gift were made and taxes collected subsequently after observing the relevant rules and regulations[2].

(ii) Land Tenures:

Types:

From the study of Cōḷa epigraphs the following categories or types of land tenure can be distinguished.

(a) Kaṭṭukkūṭṭigai[3] (Kodagi) lands granted for some constructive activities i.e., clearing forests and formation of new lands.[4]

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1. Ec., X, Kl. 111, 112a.
2. Ec., X, Kl. 19, 111, 112.
3. Ec., V(R), TN. 196.
4. Ec., X, Kl. 186.

(b) Devadānas or tiruvidaiyattam[1] exclusively donated for religious worship in the temples.

(c) Brahmadeya[2] and Sarvamanya[3]:

Land granted to Brahmins by the King, assemblies or individuals for religious or secular purposes, exempt from taxes.

(d) Kutumba Vritti[4]:

Lands granted for maintaining one's family.

(e) Nettaru Kodage or Kodange[5] & Viravana:[6]

Lands granted for the act of heroism and bravery like fighting the wild animals, dacoits, rescuing of cattle and women or for the ** of the relatives of the deceased.
** substenance

(f) Bittu Vatta[7]:

This term stands mostly for the land grants made for the maintenance of public buildings i.e., Tanks.

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1. Ec., IX, cp. 132; Ibid., X, Kl. 111.
2. Ec., III(R), Nj. 213.
3. Ec., IV(R), Yl. 98.
4. Ec., V(R), Kn. 116.
5. Ec., IX, Ht. 111.
6. Ec., III(R), Hg. 34.
7. MAR., 1936, No.7, P.64; Ec., X, Sp.17. - The term bittu vatta relates to the lands irrigated below th tank.

(g) Military Services[1]:

Lands granted to individuals for participation in wars and campaigns against foreign powers, for protecting the persons of rulers; as for instance, in the case of Velaikkarars (personal body guards)/Idangai Valangai class of Military regiments of the Cōla period . / and the

(iii) Land Leases:

The inscriptions of the Cōla period in South Karnātaka refer to land leases and give us a gist of conditions governing the cultivation of crops, land care and the rent payable by tenant to the landlord including the right of alienation. This problem can be analysed with reference to 3 categories of lands: (1) Individual, (2) Temple lands and (3) Brahmadēya lands.

(1) Individual (Vritti lands):

An inscription[2] from Nelamangala taluk of Bangalore district issued in the 33rd regnal year of Rājadhirāja Dēva dated 1050 refers to the agreement of the commander (Sēnapti) Jayangonda Sōla Vānakōvaraiyanen to receive the landlord's share of 2/5th of wet crops and ¼th of dry crops in Mannai-nādu

1. Ec., X, Mb.49a; Ibid., V(R), Kn.110; Ibid., IV(R), Yl.98; Also refer T.V. Mahalingam, SIP, 1955, pp. 64 ff. for the discussion of the term Velaikkarar - pp. 65-66, Fn. 212.

2. Ec., IX, Nl. 25.

of perumbānappādi alias Vikkirama Śōla mandalam.

Another instance of the same ruler[1] dated 1050 registers a grant of Śāsana to the Śenapati Rājendra Śōla Brahmamārayār was to receive during his life time ½ of the share of the produce of Śannai-nādu in Tadigaivali alias Vikkirama-Śōla mandalam along with the increment (interest?) and urainali one part of the government's share and 1½ part of the cultivators share on wet lands, adding the increments as above one part of the government share and 3 parts of cultivator's share on forest tracts and ploughed fields and adding the increment on the whole produce of the land on which the Kummari cultivation was carried on.

(2) Temple lands: (Dēvadana):

The lands were leased to tenant for cultivation and growth of any crops independently. Sometimes in rare instances the tenants were freed from forced labour (vetti). The tenants were requiredto plough the lands by themselves and carry the produce to the temple and in the temple court amidst some village officials like dharmakanakkan and measured out a certain amount of paddy with the marakkal every year.[2] Pallichchandam[3] lands granted to Jaina temples and cultivated by the Jainas themselves.

1. Ec., IX, Dv. 76.
2. Ec., IX, cp. 133, p. 161 (Trans.).
3. Ec., III(R), Gu. 102.

(3) Brahmadeya lands:

The Brahmadeya lands were also cultivated by the tenant as they were the principal elements in raising crops. It is quite possible that the cultivators attached to these Brahmin settlements were not allowed to leave their places and migrate to other areas. It is revealed from the Cola inscriptions that the landlord had full authority to retain their tenants till their tenure expired. But generally it so happened that due to religious worship or raising some monument or under some obligations the tenants and the landlords had a common understanding wherein some concessions were granted to the tenants regarding the acquisition of land.

In this connection, the Cola epigraphs also throw valuable light on the share of the produce between the landlords and tenants. In a certain case, the landlord's share was fixed at 2/5th (40%) of the wet and ¼th (25%) of the dry-crops[1]. We also find lapses in land grants specially during Rajadhiraja-I and Rajendra Deva-II, probably owing to political instability on the one hand and secondly failure of monsoons wherein the cultivator's share was affected greatly. The government's share[2] was originally fixed at 1/5th (20%) of the produce of forest tracts and dry lands and 1/3rd of the produce of wet lands under the tanks or canals.

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1. Ec., IX, Nl.25, P.30 (Trans).

2. Ec., IX, Dv. 76; IA., IX, P. 807.

(iv) Land and Crop Distribution:

A general study of Tamil and Kannada inscriptions of the Imperial Cōlas scattered throughout Southern Karnāṭaka i.e., Kolar, Bangalore[1], Mysore[2], Coorg and Tumkur districts show a uniformity in the distribution of lands viz., 60% of the noticed lands were wet lands i.e., Gadde and nansey[3] in Kannada and Tamil respectively.

Wet lands: The following are the various types of wet lands noticed in the inscriptions of the region:

Kāra gadde: The Kāragadde according to the opinion of G.R. Kuppuswamy was a hard type of soil where thick variety of rice was grown.[4] This is also called as pārangalam in Tamil Inscriptions[5], the word pārai denoting Rocks. This type of land is noticed in Bangalore, Coorg and Hassan[6].

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1. Ec.,IX, Nl.77, P.29 (Text), An. 68, P.74 (Text).
2. Ec.,IX(ii), Gu.14; Hg.100, Ng.20, Yl. 41.
3. Ec.,X, Mr. 101, Ibid., IX, Nl. 38a.
4. G.R. Kuppuswamy, ECMK , P.51.
5. Ec.,IX, An. 68, P. 117 (Trans.), P.144 (Translit Text).
6. MAR., 1941, No.9, P. 142, 1.14(Bl.);
   Ec., V(ii), Hn. 89, P. 82, 1.55 (Text).

Nirmannu or Nirnilam:

Evidently nirmannu in Kannada and nirnilam[1] in Tamil stands for a type of wet lands.

Nirmannu and nirnilam are found in Mysore[2], Hassan[3] and Bangalore[4] regions.

Dry lands or punjai:

The dry lands or beddalu and punjai[5] in Kannada and Tamil respectively known as Devamatrikas[6] constituted 30% of the rest of the lands.

Karinilam or Black soil: It is interesting to note from the inscriptions[7] of Imperial Colas that they adopted and selected the black soil or Kariyanilam for jowar which is a native crop and new to the Colas regarding the cultivation of jowar, a feature introduced exclusively by Kulottunga Cola-I.

Dry lands or punjai is found in most parts of Karnataka[8], some parts of the region being actually named after such soil for instance Kirukadu.

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1. Ec., IV, (ii), Gu.14, P.95, 11. 8-9 (Text).
2. Ec., IV(ii), Gu.14.
3. Ec., V(ii), Cn. 269.
4. Ec., IX, Nl.67, P.29, 1.3 (Text) and An. No.68, P.74(Text).
5. Ec., X, Mr. 101; Ibid.,IX, Nl.38a.
6. Chidanandamurthy., KSSA., P. 364.
7. Ec., VI(R), PP.44.
8. Ec., VI(R), PP.44.

Garden lands or Tottam:

A redeeming feature of Cōḷas agricultural economy was the great attention paid to garden and garden crops both in Karnāṭaka and the Tamil country. Gardens are found mentioned in numerous ** which records grant of flower gardens (tirunandavanam)[1] for growing flowers offered during worship. These gardens are noticed in the inscriptions of Kolar[2], Mysore[3], Coorg[4] and Bangalore. **epigraphs

Unclassified lands:

Forests

The maintenance of forests (Kāḍu or Vana) which formed part of Natural Vegetation was not neglected by the Imperial Cōḷa rulers. They were cleared temporarily for cultivation[5]. The villages were surrounded mostly by tall trees (Suḷḷi), Shrubs and bamboo (Kambu)[6].

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1. Ec., V(R), TN. 229.
2. Ec., X(ii), Kl. 124(a), P.46.
3. Ec., XIV, TN.34 (Rev), P. 232, Translit, Text; Ec.,IV(ii), Hs. 93, P. 92; Ibid., Gu. 79; Ibid., Hg.100, P. 218 (Text).
4. Ec., I, 32, P. 88, 1.14.
5. Ec., X, Kl. 186, (Text p.66).
6. Ec., III(i), Md.70, p. 149 (Text); Ec., IX, Dv. 76, P.84; Ec., X, Kl. 186; Pambaḷa Kāḍu in Ec., IV(ii), Hg. 100.

(v) Village communities:

Majority of the people during the Cōla sway in Karnātaka lived in villages and agriculture was their principal occupation.

The village communities can be broadly classified under two heads:

(1) Agricultural

(2) Non-Agricultural

1.) Agricultural communities:

The peasants (Kudiyanavar) constituted the major part of the village community and they had to share the major part of agricultural taxes on the lands cultivated by them. The right of cultivation as can be seen from the Cōla records was inherited from father to son irrespective of any community to which he may belong. The agricultural communities can be again sub-divided under the following sub-heads:

(1) Landed tenants

(2) Landless labourers

(3) Serfs

(1) Landed tenants: Under this category we find the Kuḍiyilār or farmers cultivating lands. They were the tenants of their masters but they did not have a right to ownership of their lands. But these tenants after some time independently acquired lands and cultivated themselves. We can clearly distinguish between the people paying land tax (iṛai-Kudigaḷ)[1]

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1. K.A.N. Sastri., The Cōlas, 1975, P. 568.

and those who did not, though the name of the community is not found mentioned in the record.

Landless labourers:

We also notice labourers i.e., paniśeymakkal and adiyal[1] hired for agricultural operations who were paid in kind suitably[2] though they did not possess any lands nor lands granted to them for their service.

There were also gardeners (tottakarar) who were hired for assisting the temple authorities at the standard rate of one marakkal and two nāḷis of paddy per diem which is mentioned in two records dated 1019 and 1053[3].

We also come across the class of paraiyar[4] who can be put under the same category.

Serfs or slaves: It is not definite whether slavery (adimaigaḷ) existed as a permanent institution in Karnāṭaka of the Cōḷa times though it is found in Tamil country but still we find rare instances of casual slave labour from a record of Kulottunga Cōḷa-I dated 1089[5] where we notice forced labour (veṭṭi) exacted unpaid, labour such as beating the husk from the paddy, and other kinds of services to the Śiva-

1. Ec., X, Mb. 49a.
2. ARE., 114 of 1928.
3. Ibid., 172 of 1915; 45 of 1916.
4. Ec., X, Mr. 101, See for (Text) P. 215.
5. Ec., X, Kl. 149a.

Brahmanas of the temple. This is a feature in Agricultural slavery or bonded labour who were under the control of central and local officers.

Non-Agricultural Communities[1]:

Under this category we notice the gāmundas, gavundas and gaidas, nādgavunda, nād-adhikari, nādālvan, nagarattar, pattanaswami, Settis and Chettis of Tamil country, Mandala-svami etc., were important dignitaries in the local government who held lands hereditarily and they were exempted from local taxes. Though they played a important role in resolving local matters they did not actively participate in developing nor settling the Agricultural problems in the rural set up.

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1. Apart from the communities discussed here, there were others such as Carpenters (tachchar), goldsmith (tattan) washerman (Vannan), potter (Kusavan), teacher, barber (navidar) vedar (hunter) who did not participate actively in revenue matters but constituted a part of village community.

Section 2:

Introduction:

Land Survey and Settlement:

As a part of the land revenue survey and ** Rājarāja redesignated the names of the existing divisions in Karnāṭaka in accordance with the practice prevalent in the home country. This was mainly done to facilitate easy identification and uniformity in Revenue Administration. It was during the period of Rājarāja-I (985-1013) that a systematic survey of lands was undertaken and revenue settlement was made in 1002. The mistakes in the existing system came to be rectified with new units of measurements and the result entered in revenue registers (variyilidu) maintained for the purpose by the local authorities (nagarattar or nāḍālvan). ** settlement

No doubt Rājarāja was an eminent and farseeing statesman and administrator who extended his goodwill for the inhabitants of the newly conquered territories of southern Karnāṭaka by his wise and far-seeing measures such as the adoption of Kannaḍa language for the maintenance of revenue records in the region to easily facilitate its governance. This great ruler who deserves the full credit for the firm establishment of the Imperial Cōḷa rule in Karnāṭaka and elsewhere reconciled the natives by granting them local self-government, by making the village Assemblies nearly sovereign[1] in revenue

1. Rao, C.H., Mys.Gaz , Vol.II, pt.(ii), P. 961.

and other matters. Rājarāja also established the healthy tradition of honouring individual officers who assisted him in the conduct of land survey and settlement with such titles as Ulagalandān[1].

(i) Land Survey:

Most of the Cōla epigraphs of Rājarāja-I, Rājendra Cōla-I and Kulottunga Cōla-I clearly mention the boundary of the lands and villages which reveal the fact that they were subject to a systematic survey and measurement[2]. During the course of the survey, the lands were set apart for cultivation by temple authorities, for sacrifices of animals (Kida) to the local Goddess; Kanis for houses of nāvidar (barbers), the potter (Kusavar), carpenters (tachchan), blacksmith, goldsmith, washerman (Vannar). Even when an entire village was granted as dēvadana the Cōla government took care to see that proper classification and assessment did not injure the interest of landowners resulting in their discontent. Lands were assessed (Kānikkadam) at roughly 100 Kalam of paddy for each

1. Mr. Venkayya thinks that this title must have been bestowed on one of his officer Kuravan (Ulagaldān alias Rajaraja mahārājan for the services rendered by him during the course of land survey operations - MER., No.44 of 1907.

2. Ec., III(R), Nj. 215.

Veli of land. The problems relating to land survey and settlement in a village or town was considered and decided by the local bodies and landholders (Kaniyalan) and quite a few officials among them[1].

The charitable lands which were included in the devadana, Brahmadeya villages were made tax free (iraiyili). The lands measured and granted as tiruvidaiyattam[2] and tirunamattuk-Kani were placed ~~in~~ under the ~~complete~~ control and ~~counter~~ ownership of the temple authorities. Sometimes excessive lands owned by individuals and deficiency were rectified by undertaking fresh survey by the revenue authorities. We have an interesting record from Kolar of Rajendra Cola[3] dated 1022 issued in his 11th regnal year which states that the King ordered an enquiry into question of rights (Karanmai and miyatchi) i.e., excess and deficiency of lands of the cultivator's and the landlord's share and entered one such in the revenue register as a deva dana for the Goddess Pidariyar of Kuvalala-nadu. The record explicitly states that the lands of the ryots under cultivation was excluded from scrutinisation.

Sometimes during land survey there were complications merging on the part of either the owner or the government and the nad assembly met along with various other officials

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1. Ec., X, ct. 161.
2. ARE., 126 of 1896.
3. Ec., X, Kl. 112a.

for settling them. A Kannada inscription[1] of Rājarāja dated 997 from the Hoskote taluk of Bangalore district mentions that Daṇḍanāyaka Śridharayya and the nād and nālgauṇḍa Sindagauṇḍa being present in connection with the settlement and sale of lands of three persons (Sattivangala, Mārayya and Puniseyamma) made a grant of the village Tammalopāḍi to Chāvuṇḍayya and at their request the nād granted a Śāsana[2].

Its quite obvious that during such land settlements the local authorities and central officials were required to be present to find solution to the problems connected with the land settlement and the witnesses constituted a potent factor to the decision taken by the local panchayat or Aimaṇṇigāru[3](i.e., members of the executive council of the nād and village Assembly). The madhyastas or arbitrators constituted the dignitaries in the absence of executive officials. The members of the local assembly also possessed the powers to fix the lands necessary for utilisation purposes with the

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1. Ec., IX, Ht. 111.
2. Of the lands surveyed in Southern Karnāṭaka by the Cōḷas also included high lands running with small streams (Malai-kollai)which is the only instance of its kind noticed and it seems that rest of them were plains selected for cultivation purposes - Ec., V(R), TN. 192.
3. Ec., IX, Ht. 111 - Aimaṇṇigars are noticed only in the Cōḷa inscriptions of Karnāṭaka.

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co-operation and co-ordination of rural officials. The excellence and significance of the village assemblies is seen in this connection, and in the appropriate and accurate management of all rural affairs. In fact the villages rather than urban centres was the key-stone to state's economy in the Cōḷa period. Equally speaking the council members of the village panchayat board carry equal appreciation for the outstanding contribution made by them for the upheaval of Imperial Cōḷa treasury[1].

There are instances of settlement effected by joint agreements between two or more villages from a single village and a common sabhā. Such agreements may be regarded as a kind of land settlement, considerably helped all sections of community for the development of socio-economic process and its management slowly. An instance can be cited from a record of Kulottunga Cōḷa-I in the 34th regnal year dated 1104 from Agara[2], Yelandur taluk of Mysore district. It records royal grant of a village also known as Rājendra Śōḷa-Chaturvēdi-mangalam in pāḍināḍ of Gangai Konda Śōḷa-valanāḍ in Muḍigoṇḍa

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1. Dr. R. Nagaswamy remarks about the democratic rights of the people in the Cōḷa state as follows:
   "Cōla inscriptions reveal the working of grassroot democracy during their reign. They throw much light on the qualifications* of candidates serving village assemblies and their tenure of office. The ideal seems to be to ensure that every citizen had a say in promoting the full, free, independent and happy life of the members of the community" - Nagaswamy, R., "Will of the People under the Cōḷas" in The Hindu, Sunday, Dec. 2, 1979, Also refer the uttaramerur inscription of Cōḷa Parantaka. *and disqualifications
2. Ec., IV(R), Yl. 98.

Sola-mandalam and also some lands in three villages together to form a single unit and renamed as Virudarajabayankara Chaturvedimangalam as brahmadeya, iraiyili to the bhattas on the occasion of pushpabhisheka in the temple of Tiruvegambam-udaiyar at Kanchipuram.

Land Reclamation:

The programme of land survey and settlement was initiated by reclamation of the uncultivated forest, waste and fallow lands primarily for agricultural purposes and secondly for the tribal settlements. Tradition of the times of Karikala Cola and pallava speak of Kadu-vettis wherein the vast fertile tracts of lands in South India was brought under cultivation and which also boosted up foreign trade i.e., exports. It is rightly said by Prof. K.A.N. Sastri in the following words:

"Whatever the historical value of such traditions, epigraphy gives unmistakable proof of the deliberate efforts made from time to time and by easy stages to increase the area under the plough and the inducements offered to encourage such efforts on the part of the people, by way of concessions in taxes, favourable terms of lease in the initial years and so on"[1].

The Kolar inscription[2] of Vikrama Cola dated 1127 records that by the order of Rajendra Sola-ppudamattumandalikan, the

1. K.A.N. Sastri., The Colas, P. 584-585.
2. Ec., X, Kl. 186 (Text. P.66 - Tiladanurpperi-eri-Kil-kkadu Vetti-kkambaruttu).

gāmuṇḍa of puda-nādu in Nigarili Śōlamaṇḍalam, Vāṇa-Vichchādare-ppudanād-āḷvan alias Māran, son of Aḷagiya-Śōḷa-ppudanaṭṭu Vēḷan, alias Eruttilangan reclaimed 350 Kuḷi of land below the tank of Tiladanūr after clearing the jungle and removing the shrubs granted the same as dēvadāna for the God Aṅkakkārīśvaram-udaiya Mahādēvar of the village. Also some other inscriptions regarding reclaimed lands refer to grants of such lands exempt from taxes to a Śiva Brāhmaṇa . Lands were therefore reclaimed by deforestation for improvement of agriculture formation of new villages[1] and building tanks[2].

1. Ec., X(i), Mr. 33; Ec., IX, Bn. 133, P.15 (Text).
2. SII., XI(ii), No.158.

Section 3:

LAND VALUES:

Lands were firstly classified into wet, dry and garden lands and based on its fertility and productivity lands were valued.

The Cōḷa inscriptions do not throw sufficient light on the accurate and recognised value of lands though the prices differed from place to place and among different transactions. From the study of Cōḷa epigraphs in Karnāṭaka we can get a rough idea of the rates and difference in values specially about the irai-kaval or Security Deposit[1] the advance amount of money paid for the purchase of lands.

An undated record assigned to Rājarāja[2] from Tadimalingi, T'Narasipur taluk of Mysore district records the sale of 1½ Veli of wet land as tax free in Irugaiyanpalli made to the God Iruvikula-Vinnagar-ālvar of Mayilangai in Idainād by the sabhā of Marudūr by receiving the land value of 100 Kalanju of gold (tulainirai Sempon) weighed by the Kāsukal from the temple. The same value prevailed in the Tamil country during Rājarāja's time with a slight difference. One Veli of land was sold for 100 Kalanjus of gold recorded in an inscription of Rājarāja from Tiruvaiyāru(Tanjore district) dated

1. ARE., 100 of 1892.
2. Ec., V(R), TN. 227.

1006[1]. Along with the value of land, taxes were also paid by the purchaser or buyer of lands so that the burden of taxation was left to the seller. The Malūr record[2] dated 1014 palaeographically assigned to Rājēndra Cōla registers the purchase of certain lands by a private individual from the assembly. The Assembly collected the land value in money, and the tax amount for the lands and bound themselves to pay whatever taxes these lands may become liable to the purchaser[3]. The lands sold to the sabhā and temples were generally at a less rate and along with it the management cost and daily expenditures of the temple were provided for by the seller[4].

An interesting inscription[5] from Suttūru is in Kannada script and both in Tamil and Kannada language of the 4th regnal year of Rājēndra Cōla-I dated 1015-16 records the sale of 2 Khandugas and 10 ballas of land free of taxes by the members of the Sabhā for 2 Kalanjus of gold as the value of

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1. ARE., 219 of 1894.
2. Ec., IX, cp. 88c.
3. This substantiates the view that the tax levied by the state was bound to be paid by some party or the other and that there was no loss on tax account to the state exchequer.
4. Ec., IX, Ht. 36.
5. Ec., III(R), Nj. 213.

the lands to Tevanadu-velan of Sottiyur or or Satturur a brahmadeya in Idainad of Mudigonda Cola mandalam to an officer of the King.

It is recorded in an inscription[1] that at Tiruvorriyur, two hundred and fifty Kulis of land were sold at one Madhurantaka-madai in the 30th regnal year of Rajendra-I and the sale was effected in the reign of Rajendra-II[2] in 1058-59, 2 Khandugas of land sold for 20 antiyakabaranannmadai weighed by Adisadana panangadamadai - a standard measure for weighing gold coins exclusively found mentioned in Cola inscriptions of Karnataka and circulated in the Mysore province not noticed in the records of the Tamil country.

The erratic variations in land value was not only the fault of government or seller but also due to the lack of uniformity in the unit in measurement and currency i.e., the local variations in the length of measuring rod (Sankol) and the introduction of new coins.[3]

The land transactions was usually confirmed by the issue of paradavattige[4] or sale-deeds which contained elaborate

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1. ARE., 156 of 1912.
2. Ec., IV(R), Ch. 186.
3. K.A.N. Sastri., The Colas, P. 587.
4. Kuppuswamy, G.R., ECMK., P. 27.

information about the value of land, signature of witnesses etc. The transactions were carried out with the full consent of the parties, the full land value paid in money and finally acknowledgedin the document itself and a Śāsana containing details engraved and issued on behalf of the King or the local authorities. Such transactions were effected peacefully due to the God-fearing nature of the people and efficiency of the revenue authorities and rarely led to land disputes, due to the co-operative spirit of the people. This is also corroborated by the fact that the Cōḷa records issued during the period do not record any land disputes - a rare phenomena.

Section 4:

Agricultural Taxation:

The chief source of Revenue in the Cōḷa state was the land and tax collected on it either in cash or kind by the respective regional authorities. Besides the land revenue and other agricultural cess and levies, industrial, professional and commercial taxes and benevolences were also regulated in a thoroughly designed manner. It also happened that sometimes due to oppressive nature of taxes both in the levy and collection, the effect proved to be reverse on the citizens of a particular place resulting in destruction and depopulation of the area.[1]

The system of levy and collection of various kinds of taxes in Karnāṭaka under the Cōḷa occupation was almost the same as followed in the home country. Apart from the taxes levied and collected by the officers of the central government, the local officials made their own levies for specific purposes.[2]

It can be generally observed from the rich fauna and flora of southern Karnāṭaka that the entire area under the occupation of Cōḷas offered great scope for agricultural exploitation specially the Mysore and its neighbouring district watered

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1. K.A.N. Sastri., The Cōḷas, 1975, P. 520.

2. Ec., IX, Nl. 62a.

by the Cauvery river and covered by the fertile wet lands. Again the Malainādu or Kodagu, the place of herbs and plantation crops under the control of Panchavan Mārayan, the Cōla general of Rājarāja and Rājendra Cōla-I yielded a good source of income.

The Cōla epigraphs found in Karnātaka throughout mention the term irai or vari[1] to indicate a tax. The other terms in common vogue were Ayam[2] (Revenue), Kadamai and Kudimai which stood for "duty" and "tenancy dues" respectively. We also have another term "iravu" in rare instances a sort of cess paid in kind and slightly higher than "puravu" (land tax) by about 20%.

The lands either wet, garden or dry were located below the tanks[3] or along the channels[4] leading from the sluice of the tank and the tanks had sluices connected on all sides. Based on the type of the soil, its fertility and production were reasonably and appropriately assessed and taxed.

Most of the lands surveyed and classified by the Cōlas in Karnātaka were wet lands with good crops[5]. There were also some high lands (Malaikollai) with small streams cut through it.[6]

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1. Ec.,V(R), Mb.230; Ec., III(R), Nj. 178.
2. Ec., IV(R), Yl.98.
3. Ec., VI(R), pp. 44.
4. Ec., III(R), Hg. 58.
5. Ec., III(R), Hg. 58.
6. Ec., V(R), TN. 192.

It can be possibly concluded that there were no wastages in the yield of crops and under natural calamities the cōḷa government allowed adequate remissions.

Categories:

It is worthwhile to examine some of the individual revenue taxes[1] imposed on the agricultural lands. They are as follows:-

(a) Kāṭṭarampam[2]
(b) Nirārampam[3] and KalaniSalage[3a] (sowing land)
(c) Kummari-Katamai[4]
(d) Vēṭar-Kummari[5]
(e) Kār-varaku[6]
(f) Ērkkacu[7]
(g) Antāraya[8]
(h) Siddaya[9]
(i) Kummara-Kachchānam[10]

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1. In Karnāṭaka we notice 30 revenue terms.
2. Ec.,IX, Nl.25; Ibid., X, Mb.107.
3. Ibid.,IX, Nl.25.
3a. Ec.,V(R), Kn. 116.
4. Ibid., X, Mb.49(a); Ibid., IX, Nl. 38a.
5. Ec., X, Mr. 101.
6. Ibid., IX, Nl. 38a.
7. Ibid., IX, Nl.3; Ibid.,X, Mr. 101; Ibid., IX, Nl.38a.
8. Ec., X, Mb. 49a.
9. Ec., IX, Nl. 62a.
10. Ec., X, Mb. 49a.

These have been exclusively used in Southern parts of Karnāṭaka of the Cōḷa Kingdom.

Kāṭṭārampam and Kaḷani Salage was a tax levied on dry lands;

Nirārampam was a tax levied on wet lands;

The Kummari-Kaṭamai and Vēṭar-Kummari were collected from the cultivators on hill crops;

Kār-varakku was an agricultural tax levied in kind during the time of Kār harvest;

The tax on plough[1] (ērkkācu) was levied in cash;

Antaraya levied at the rate of 2 Kāsus per plough;

Siddāya[2] which is rarely found in the Cōḷa inscriptions of Karnāṭaka was the permanent quit rent settlement without any variations. Altekar[3] says that it may quite possibly point out to the permanent settlement of the government demands. Prof. K.A.N. Sastri[4] splits the term Siddāya as (Siddha+āya = tax or rent). It was the name used for additional land tax always taken for granted and not necessary for any fresh regulation or prescription. G.R. Kuppuswamy[5] speaks of Siddāya as fixed rent (which is unanimously accepted by scholars) and it is exactly correct to quote the words of

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1. Ec., IX, Nl.3; Ibid., X, Mr.101; Ibid., IX, Nl.33a.
2. Ec., IX, Nl. 62a.
3. Altekar, A., RTT P.224.
4. Yadzani, G., (Ed), EHD, pp.389-90.
5. G.R. Kuppuswamy., ECMK P.152-153.

the scholar:

"Though the inscriptions throw some light on the amount of Siddāya, the information is too meagre that it is impossible to come to any definite conclusion."

Kumara-Kachchāṇam - tax paid in cash during the time of harvest.

Miscellaneous Agricultural levies:

In addition to the major agricultural taxes described above a number of levies or impositions which may be classified as miscellaneous were levied and collected from the Agriculturists. They are as follows:

Śēsai[1];

Kummari tax imposed on cultivation;

Mēlhonnu or Mēlaya are analogous to mēlvaram of Cōḷa times;

Biṭṭuvaṭṭa;

mūrchuṭṭu[2] (?);

maḍapariyala (?);

puluvari[3] (Grass tax);

Nīrkuḷi (water cess);

Veṭṭuvari (Digging tax);

Vaṅguvari[4] (? Trade Tax);

Baṇṇigedere[5];

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1. Ec., IX, Nl. 62a.
2. Ec., IX, Nl.3.
3. Ec., IV,(R), Ch.303.
4. Ibid.
5. Ibid., III(R), Nj.215.

āduvari (goat or sheep tax);
Suttukkadan[1] (?)

Rates: From the Inscriptions recorded in Karnāṭaka it becomes evident that four different rates existed in the levy of taxes on land. For the dry lands (Kattarampam), the rates varied from 1/5 (20%) to ¼ (25%) in Mulbagal[2] taluk of Kolar district, and Nelamangala[3] taluk of Bangalore district.

From times immemorial wet lands or Nirarampam[4] situated near a river, tank or canal attracted a higher levy almost double the rates fixed for dry lands varying from 33 1/3% to 40%.

The different rates mentioned above can now be equated with the rates prevalent in the Tamil country. To take for instance the dry lands, an important feature to be noted in this connection is the fact that the inscription covering the region of Cōla mandalam i.e., Tanjore and adjoining regions, a uniform levy of 1/16 (16.6%) rate conspicuous by its absence in the Cōla inscriptions of Karnāṭaka. For example an inscription from Pudukottai district[5] refers to the rate 1/6 as āyam (revenue) and the same rate is found to be mentioned in one of the records of parantaka[6].

1. Ec., IX, Cp. 128.
2. Ec., X, Mb. 49(a), 107.
3. Ec., IX, Nl.25.
4. Ec., X, Mb. 49a.
5. PSI., 116.
6. EI.,IV, No.32, p.224.

It can be critically assessed that $^1/6$ or 16.6%, the original rate in the homeland levied on any type of land was rather accessible to the people but when compared to it, the lowest rate of $^1/5$ or 20% normally levied in Karnāṭaka was adequately more. The higher imposition was probably owing to the frequent transfers of Revenue Officers (adigārigaḷ) and their maintenance charges to be met by the local people though the soil richness may be the same in both the regions. But in the case of wet lands it is found that in Toṇḍaimaṇḍalam[1] the rate $^3/8$ (37.5%) was the minimum prescribed for a land under tank irrigation ~~whose~~ which is higher than the minimum rate fixed in Karnāṭaka (33.3%) for similar lands. This seems to be a rare instance which cannot be easily explained.

The potent value of the differential rate structure of land tax in the Cōḷa period was due to various factors such as:

(1) The improper irrigational facilities and infertile soil of the dry lands and

(2) commendable measures which influenced and increased the productivity of the wet lands.

The economic prosperity and Agricultural self-sufficiency of the region of Karnāṭaka under the Cōḷa occupation was ensured by measures directed towards concentrated wet and dry land (nañjai puñjai)[2] improvements, apart from the numerous land

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1. SII., VIII, 74.
2. Ec., X, Mr.101; Ibid., IX, Nl. 38a.

grants found spread throughout the region which immensely helped the society to stick on to agricultural production.

In some instances the Imperial Cōḷas accepted and continued the local rates without any modification.[1]

Table of Rate structure:

Year	Category of land	Rate	Region
1050	Wet lands	1/2	Dv.Tq, Bn. dt.
-do-	-do-	2/5	Nl.Tq, Bn, dt.
-do-	Dry lands	1/4	-do-
-do-	Wet & dry lands	1/10	-do-
1057	Dry lands	1/5	Mb.Tq, Kl. dt.
1072	Wet lands	1/3	Mb.Tq, Kl. dt.
-do-	Dry lands	1/5	-do-
--	Wet lands	3/8	North Arcot dt. } Tamil-nadu State
--	Dry lands	1/6	Tanjore dt. } Tamil-nadu State

Exemptions, Remissions and withdrawl:

The Cōḷa government followed the sound practice of granting exemptions and remissions of taxes imposed on agricultural lands from time to time. It also withdrew a particular tax freshly imposed whenever the people protested against it. The following instances from the inscriptions from Karnāṭaka may be quoted in this connection:

1. Ec., IX, Nl.25.

Exemptions:

The Cola epigraphs record the exemptions to various institutions from paying their dues. Both the King and the local authorities engaged themselves in granting lands with tax exemptions[1]. Even Vellan vagai[2] or cultivator's villages which were sometimes converted into devadana or Brahmadeya settlements came to be exempt from all land taxes.

Remissions:

Apart from the exemptions we get examples from Mandya district[3] where the citizens of the area seems to have remitted the particular dues which it would have been entitled to levy in the absence of the remission. This is explicitly stated that the sabha is said to have remitted on some temple lands which were already Ur Kil-iraiyili.

Withdrawl:

At times taxes oppressive in nature, which was imposed by the central and local officials was withdrawn by the emperor probably due to the representation of the people which they found it as a heavy levy. An inscription[4] (Sasanam) of Kulottunga Cola-I dated 1071-72 from Avani, Mulbagal taluk record the protest of the inhabitants of the eighteen Vishaya or periya-visaiyam on the levy of a tax imposed on the cattle.

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1. Ec., IV(R),Y198; Ibid.,VI(R), Sr.78; Ibid.,V(R), TN.57.
2. Ec., X, Kl.111; G.R.Kuppuswamy., ECMK , P.16.
3. Ec., VI(R), Sr.78.
4. Ec., X, Mb. 49a.

The record states that since the race of Cola rulers began, no tax had been levied on cows and she-buffaloes in all the territory comprising the 78 nadus of Nigarili Sola Mandalam, the 48,000 pumi of Jayangonda Sola-mandalam, the Rajendra Solappadinenpumi assigned to the Valangai-Mahasenai of the Great army and the Great Assembly, resolved that the new tax levied on cows and she-buffaloes which was introduced by the officer (adigarigal) Sola-muvenda-velar need not be paid and for this reason he was called as Sungandavirta-Cola[1] ** who abolished taxes." ** or "the Cola

Land Pattas or Title deeds:

The Imperial Cola rulers were careful enough to issue the land pattas in Kannada which recorded the rates and levy of land tax. The famous Malambi record[2] of Rajaraja-I dated 1005 records the grant of the village Malavvi (Now Malambi in Coorg district) including all its land under its jurisdiction to panchavan Marayan, general of Rajaraja-I and conferring on him with a patta bearing the title Kshatriya Sikhamani Kongalva for his victory in the battle of panasoge.

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1. MER., 1908, Nos. 377 and 379 of 1907.
2. Ec., IX, cg. 46,

Section 5:

OFFICERS AND METHODS OF TAX COLLECTION:

The officers connected with taxation under the Cōḷas in Karnāṭaka can be broadly classified under three levels which are as follows:-

(1) Central

(2) Provincial and

(3) Local

1. Central Officers:

The Puravuvaritiṇaikaḷam (Revenue Department) of the Imperial Cōḷas in Karnāṭaka and in South India seems to have functioned in a systematic manner with a full complement of staff. Most of them were posted from the Tamil country and frequently transferred from one Maṇḍalam to the other.

The famous Kolar inscription[1] engraved on the outer wall of Kolaramma temple of the 11th regnal year of Rājēndra Cōḷa dated 1022 is an good instance which furnishes a detailed account of hierarchy of Revenue Officers connected with the land revenue department at the centre:

Superior Cadre:

Tirummantira Ōlai (Royal Secretary)

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Tirumantira Vōlai nāyagam (Chief Secretary)

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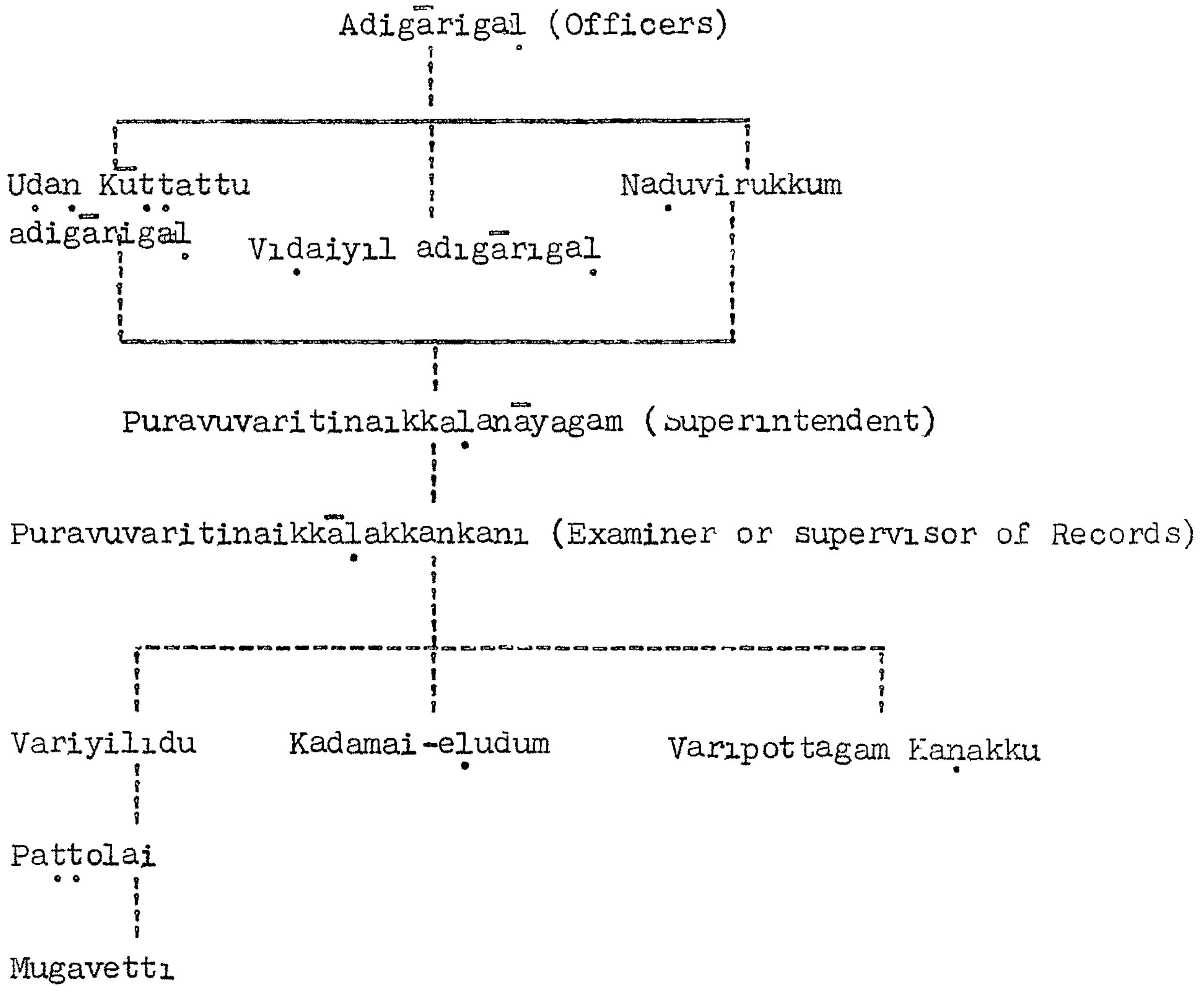
1. Ec., X, Kl.111, 112a - A similar record of Kulottunga Cōḷa I dated in the 16th regnal year 1085-86 is found from Laddigam - ARE., 1906, No.533.

Junior Cadre:



Apart from the superior cadre of officers i.e., Royal and Chief Secretaries at the centre, we also notice several of the officers[1] including a Vidaiyil and Udankuttattu adigārigal and those who constituted the naduvirukkum belonged to the

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1. For instance, Rājarāja Brahmārayan an Officer of Rājendra Cola-I in 1022 - Ec.,X, Kl.112a; Alagiya Sōla Brahmārayan and Gandarmanikka Brahmādirajan - Officers of Rājarāja in 1005 - Ec., XVII, Kl.41; Uttama Sōla Brahmamārayan alias Narkkana Arumoli son of Rājendra Sōla Brahmamārayan alias Narkkana Sri Krishnan Raman of Keralanataka chaturvēdimangalam. contd...

Brahmin class. These officers were subject to frequent transfers and they were rewarded with promotions (out of grades) and fringe benefits for their excellent services[1].

Udan-kuttam refers to group of officers who accompanied the King on his tour. Vidaiyil adigarigal[2] are officers connected with the preparations of Royal revenue documents.

The Naduvirukkum officers mentioned in the Kolar and in the famous Tiruvalangadu plates[3] seem to have been associated with the judicial consulting board for giving correct decisions

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Contd. FN... : These officers were financially sound enough to contribute their income to the welfare of public - Ec.,X, Kl. 109a; Virarakshasa Brahmamarayan an officer under Rajadhiraja in 1050 - Ec., X, Mb.105c, 106a; Rajavichchadira Brahmamarayan alias Irugan Sambidevan, a Brahman landholder (Kaniudaiya) in Iratiyur in 1073 - Ec.,X, Mb.105b; Vira Sola Brahmamarayan, the lord of Sattanur in Kuvalala-nadu in 102 - Ec.,X, Kl.43; Jayangonda Sola Brahmamarayan in 1089 - Ec.,X, Kl. 149a - All the above mentioned three officers served under Kulottunga Cola in different regions; Udaiya mattanda Brahmamarayan alias Kuvalaiya tantiram, head of Nallur town and an officer under Vikrama Cola in 1120 - Ec., X, Sd.9.

1. Ec.,X, Kl.111; K.V.Subramanya Iyer., HSAD, P.150. The author says that 'mugavetti' was a personal noun derived from 'Mugavedu' or index i.e., that which gives the first words; Pallava Naranapuram Udaiyan Aravamudu an officer of the rank of mugavetti (officer of the Royal seal) was promoted to the next higher rank of varipottagam (chief of Revenue Records).
2. Vidai means the release apparently of the draft of orders.
3. SII., III, pp. 383 ff.

in the legality of transactions or to settle some disputes and they acted as arbitrators. Prof. Sastri[1] interprets the term nāḍuvirukkum as liaison.

To the same cadre belonged Superintendent, examiner, overseer or supervisor of Records i.e., Puravuvaritinaikalakaṇkani and an assistant to him is the Varippottagam or the store-keeper of Revenue Records. Lastly we have got the pattolai or Head-Clerk in the writing section of the Record Office and mugavetti the Officer of Royal seals.

(2) Provincial Officers:

The revenue functions relating to the maṇḍalam were entrusted to the Maṇḍalamudali or chief of the maṇḍalam as noticed in an inscription[2] dated 1082 from Yelandur in Mysore district corresponding to Muḍigoṇḍa Cōḷamandalam. This officer was authorised by the Central Government to make entries in the puravuvari (Revenue register) and possessed the right of remission. In 1082 one Toṇḍaimānar figures as maṇḍalamudali at Talaikkāḍu alias Rājarājapuram in Muḍigoṇḍa Cōḷamaṇḍalam who established a new brahmadēya village and made necessary entries in the revenue register (Puravuvari) under the directions of the King. After a lapse of 22 years during Kulottunga

1. K.A.N. Sastri, The Cōḷas, Ed. 1955, P. 468.

2. Ec., XIV, Yl. 146.

Cola's rule i.e., 1104, the mandala-mudali Rajendra Cola Brahmadhirajan revised and made fresh entries including grant of some additional land to the same brahmadeya village in the revenue register of the same mandalam.[1]

The mandalikas[1a] or feudatries who were also in charge of provinces helped the centre in revenue matters and relieved it of its burden in the provinces or districts. These posts were hereditary in character.

(3) Local Officers:

Apart from the central and provincial officers the local officers played a vital role in ensuring proper collection of revenue during the times of Imperial Colas. The gaudas and Kilavan[2] who were the village headmen played a significant role in the evolution of village economy and safeguarded the interests of the village even at the cost of their own lives. The gavundas and gamundas[3] participated in all the assembly discussions relating to revenue matters and they were responsible for the proper collection of revenue.** Panchachariya-pujaris, Sthanapati[4] or Sthanikas who were the temple officers shared responsibilities equally with the village office duties in regulating the temple treasury. **The

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1. Ec.,XIV, Yl. 146.
1a. Ec.,VI(R), Sr. 67.
2. Ec.,X, Mb. 54.
3. Ec.,IX, Nl.37; From an inscription of Rajaraja dated 1000 it is stated that Perbbanna Mandayya Gamunda held the office of gamunda - Ec., X, Mb. 209.
4. Ec.,V(R), Tn.247.

There were two classes of local officers in the Cola period i.e., Perundanam[1] (Senior-Officer-in-charge of local revenue affairs) and Sirudanam[2] (junior Officer-in-charge) who acted as liaison officers between the centre and the local authorities.

The Heggade or pergade[3] (for whom there is no corresponding officer in Tamil parts of the Cola empire) of the Kannada inscriptions of the Cola period were the Senior village officers who granted tax remissions.

The Senabova[4] or Kanakkan of Tamil records "an ubiquitous officer of the time responsible for preparing official and legal documents including inscriptions"[5] (Sasanam), and also maintained the village accounts dealing to land revenue.

In southern Karnataka as in Tamil country the term madhyastha who acted as an arbitrator performed the duties, was analogous to the Senabova as revealed in the following inscription: "By the direction of the Assembly, the madhyastha of this village wrote this."[6]

The Kulakarani, Kanakkan (in Tamil) or ganaka are the village Accountants of Harihara's Nambiyannana Ragale who wrote the

1. Ec., V(R), Tn.229. 2. Ec.,VI(R), Sr.114.
3. Ec., V(R), Tn.247 - Pergadde Rajarajan in 1048.
4. See Dikshit LSGMK., PP.65-66 for details; SII.,IX(i) No.184, P.177.
5. Kuppuswamy, G.R.,ECMK, P.29.
6. Ec., IX, cp. 77.

document prepared by him in his own handwriting and read it in the village Assembly.[1]

The officials of the nad or Taluk appointed by the Cola government were Nādagāvunda[2], Nādālvan, Nādadigarigal, Nagarattar[3] and mannavar[4]. Apart from this we have the sub-taluk officer or adhipati of the tala of Ededore-nād - 1000 who settled the shares of two persons[5].

Local Authorities:

The village assemblies known various names as Samaiyam[6], Praje[7] āluṅganam(?)[8], mahajanas[9] which consisted several members apart from the officers performed the task of settling and collecting the land revenue (nilavari tandugira) granting remissions of tax frequently meeting for Assembly and Panchayat discussions.[10]

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1. Harihara Kaviya Nambiyannana Ragale, Ed. T.N. Srikantaiah, I, Mysore, 1946, P.50.
2. Ec., III(R), Nj.241.
3. Ec., V(R), TN.229.
4. Ec., IV(R), Ch.168.
5. Ec., III(R), Nj.169.
6. Ec., X, CB.19.
7. Ec., IV(R), Yl.143.
8. Ec., V(R), TN.67.
9. Ec., VI(R), Sr.78; Refer G.S.Dikshit., LSGMK, P. 130 - for detailed functions.
10. Ec., IX, cp. 130, 131, 132.

Some of the duties performed by the mahajanas relating to revenue matters may be examined in detail with reference to the inscriptions:

(1) Survey and Measurement of lands[1]

(2) Grant of lands free of imposts:- An inscription[2] dated 1012 refers to the grant of land by the mahajanas to the god of Balambari free of all cess.

(3) Appointment of Officers to assist them in collecting land revenue specially the Nagarakanakkan (Town Accountants) who looked after the tax registers of the Nagaram.[3]

(4) Fixation of rent/share:-
An instance[4] can be cited from Kolar district where the assembly of 18 vishayas or nadu fixed the governments' share (mēlvāram) at 1/5th of the produce of the forest tracts and dry crop lands, and 1/3 on rice lands under the tanks apart from the general land tax called nattupattam on all theinhabitant of the nāḍ. Further the rate of cess on hill tribes (Vēdar) and cultivators was to be one cloth (pudavai) for 1500 Kulis of land. This is one of the few records which states in detail clearly in the rates of land and miscellaneous dues or taxes.

1. Ec., VI(R), Sr.78; Ec., IX, cp. 88.
2. Ec., VI(R), Sr.78.
3. Ec., IX, cp. 131.
4. Ec., X, Mb.49a.

In Karnātaka during the Cōḷa period the village panchayats was known as aimannigas or the five mannigas who exercised the Revenue functions of the Village Assembly either co-operatively or sometimes independently.[1] An instance from Channapatna taluk of Bangalore district[2] can be quoted here where the nādu made a Śāsana or regulation, the five mannigas of the place acted as witnesses. They also did the same for sale-deeds.[3]

The chief executive of the town Assembly was the pattanasvami[4] or Mayor and the mandalasvami[5] noticed only in the Kannaḍa areas** the Cōḷa occupation had the right to levy tax on the lands and they had the power to amend the rules and regulations of land system. **under

Official Procedures and Methods of Tax Collection:

Official Procedures and Terms:

Tirumandiravōlai[6]: (written order) This term is used in connection with the duties of the central offices, which is a combination of three parts i.e., tiru (Sacred), mandiram (council) and Ōlai (order) or the sacred order or message conveyed by the King's council by a palm-leaf. The officer

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1. Dikshit, LSGMK, P.59.
2. Ec., IX, Ht.111.
3. Ec., III, Nj. 44.
4. Ec., XI, Dg.59, P.140, 1. 81ff (Text); Ec.,IV, Ng.70.
5. Ec., V(R), TN.67.
6. Ec., X, Kl.112a - Tirumantiraōlai Rājēndra Śōlanallur Kiḷavan the Royal Secretary of Rājēndra Cōḷa-I in 1022.

who was the nearest relative of the King was the Royal Messenger and Secretary. The orders explained as below (Tirumandiraolai) issued and signed by the King, was sent through their Royal Secretary for entry in the Revenue Registers of the mandalam or district and nādu or taluks. The Royal Secretary was evidently in-charge of communicating the order in writing and attested by the next central officer known as tirumandiraolai nāyagam. These above mentioned two officers of the superior cadre were responsible for the issue and despatch of orders (Tiruvāyakkēlvi or oral order) issued by the King.

Regarding the term ulvari which is found in an inscription[1] of Rājadhirāja-I dated 1051, it means that after a careful scrutiny of the Revenue registers, the officers of the land Revenue Department signed and processed the document with the necessary taxes registered in it through the proper channel. We also have two other terms i.e., ningal[2] and irangal which cannot be interpreted clearly.

METHODS OF TAX COLLECTION:

The Imperial Cōlas adopted a well regulated procedure for the smooth and efficient collection of taxes in Karnātaka without causing undue hardship as revealed from their records.

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1. Ec., X, Kl. 19.
2. Ec., V(R), Kn. 116.

The impact of Taxation differed from Locality to locality depending upon the local authorities. Further during times of war as in the period of Cōla-Cālukya conflict a war tax was imposed to meet war expenses and it proved to be quite heavy. This is reflected in the poor land grants issued by Virarājendra narrating local fights. Due to oppressive nature of such tax the Village Assemblies were compelled to sell the jewels of the temples for want of currency so as to purchase lands and cultivate it and later during Rājarāja's (II) period the war-tax was withdrawn and made tax-free[1].

A time was fixed for the payment of taxes and if they were not paid in time the cultivators were required to pay double the amount[2]. If the taxes were not paid at all, the free labour of a woman was taken without any payment.[3]

In this connection, it will be interesting to refer to the detail contained in a record[4] issued from Kolar district dated 1011 instructed to one Koyirramman, Collector of taxes and customs to recover dues.

It also states that the officer shall recover for every goat or sheep (that they fail to supply) a fine (tandam) of 5 Kalanju of gold and in case he fails to recover the fine,

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1. Rao, C.H., My.Gaz, Vol.II, Pt.II, P. 1089.
2. Ec., X, Mb. 49a.
3. Ibid.
4. Ec., X, Kl.25.

he shall incur the great sin of killing a cow. If the gāmunda of the nādu and gamunda of this village do not supply the goats or sheep to Koyirraman, they shall be liable to a fine of 100 Kalanju of gold and Koyirraman shall recover the said fine from them."

It should be noted here however that there was no stiff opposition to unusual levies, on the part of the citizens except in some rare cases.[1]

The Cōla government also ordered frequent remissions, exemptions and withdrawals according to circumstances.[2]

1. Ec., X, Mb. 49a.

2. Detailed reference to this point has already been made earlier in the sub-section on Exemptions, Remissions and withdrawals.

FOURTH CHAPTER

CHAPTER IV:

INDUSTRY, COMMERCE AND PROFESSION:

Section-1:

INDUSTRY:

The Cōḷa occupied areas of southern Karnāṭaka was noted for the promotion of some industries with a brisk internal and external trade as evidenced by the inter-movement of individual merchants and the highly organised state of mercantile corporations in various parts of the Cōḷa empire. The Cōḷa parts of Karnāṭak derived their major source of income from industries which was given impetus by active trade and commerce. We may discuss some of the important industries which flourished in Karnāṭaka duringthe period though the study is restricted by meagre evidences for the inscriptions mention little about the industries directly i.e., the method of production,the centres of manufacture etc. of course some of the contemporary literary works draw attention to the existence of industries in Karnāṭaka which helps us to come to certain conclusions. The Mitākṣarā of Vijñāneśvara assists us in throwing some light on the articles manufactured and sold in the open market and the taxes levied on them. Further the foreign travellers and geographers like Idrisi, Marcopolo etc., help us off and on.

Artisans and craftsmen carried on their business of manufacture and trade under well organised guilds or autonomous corporations (Śrēṇi). The inscriptions reveal that each industry

had its own guild. The Mitaksara[1] refers to the guilds (Srenayah) of weavers and shoe-makers etc. The guilds particularly in big towns and cities of the Cola period had considerable powers and influence in the society. This is also borne out by Vijnanesvara thus: "Let the King preserve their peculiar rules of conduct and also conserve their hereditary craft"[2].

The following were the important industries flourishing in Karnataka under the Cola occupation:

(1) Textile industry

(2) Oil-mill industry

(3) Manufacture of Metals

(4) Miscellaneous.

1. Textiles:

Textile industry was one of the most important and vital industries in South India. Karnataka was no exception to it in the manufacture of different kinds and varieties of textile goods. Somesvara[3] in his Abhilasitarthachintamani refers to the royal war-drobe (vastra-bhogah) and gives us a list of the places of their origin i.e., Nagapattana the Pandya country, Anilavata, Mulasthana, Kalinga, Vanga, Sinhala-dvipa Mahacina and so on.

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1. Mita., II, 182, (Trans), PP. 1209-10.
2. Ibid., 192 (Trans), P. 1229.
3. Abhila., III, 1062-66, PP. 294-5.

Cloth was woven from the yarn prepared out of different raw materials which was generally classified into four categories i.e., cotton silk linen and wool. Cotton was uniformly cultivated throughout Karnāṭaka as a commercial crop and the black soil (Kariyamaṇṇu) is known for its cultivation. We find mention of cotton clothings in the Cōḷa inscriptions[1] and a tax (bannige) levied on it. Reference is also found mentioned to the silk-cotton tree[2]. Harihara[3] mentions some varieties of silk cloth like devāṅga, cini and mahācine.

Embroidering industry may have played the role of a small cottage industry as we get a rare instance of a lady donating gold embroidered clothes before committing sati on the death of her husband.[4] Except the periyapurāṇam of Sekkiḷar, the literary works of Karnāṭaka as those of Sōmeśvara, Nayasēna and Harihara speak of silk varieties like cina and mahācina. It is conjectured that it may have been imported from china or manufactured in the country[5] itself.

Some of the flourishing centres of weaving industry as collected from inscriptions are the following:-

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1. Ec.,III(R), Nj.215; Ec.,IX, Nl.3; Nūlu - Ec.,III(i), Md. 121, P.166 F, 1.48(Text); Gods cloth - Ec.,III(i), TN.97, P.292, 11.69-72 (Text).
2. Ec., IX, Nl.7a, dated 1038.
3. Ba.Ra., P.49, 11. 11-13.
4. Ec., III(R), Hg.60. dated 1057 - Harihara refers to clothes on which the figures of elephants (gajavāḷi), lion (Siṁhavaḷi), swans (haṁsavaḷi), creepers (latāvaḷi) etc. were engraved.
5. Gururajachar, S., SAESLK, P.70.

Binnamangalam[1], Malūrpatna[2] and Aigāndapura[3] in Bangalore district, Alur[4], Kempanapura, Sūttur and Kollegal in Mysore district, Avani[5] and Kolar in Kolar district.

2. Oil-mill Industry:

Throughout the Cōla empire the oil-mill industry was considered to be a major one which catered to the needs of the citizens, temples and members of the royal family and officials. The Cōla inscription refer frequently to oil-presses (Śekku)[6] and gāna. The southern portion of Mysore district i.e., region around Chamarāj nagar was referred to as ennenād[7] or ennai-nāttu[8]. It is generally noticed from the study of inscriptions that oil or oil-mills formed the favourite object of grant by the individuals and groups of individuals to the temples[9].

There were two types of oil-mills:
(a) Kaigāna[10] worked by hand. They were either of wooden or stone oil-mill (Kallu Śekku).

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1. Ec., IX, Nl.3.
2. Ec., IX, cp. 65, 88.
3. Ec., IX, Nl.38.
4. Ec., IV(R), Ch.193.
5. Ec., X, Kl. 108.
6. Ec., X, Mb.105a.
7. Ec., IV(ii), Ch.83.
8. Ibid., Ch.197.
9. Grant of an oil-mill for the god at Yeldur - Ec.,X, Mb. 105a.
10. Ec., III(R), Hg.29; Ibid.,Nj.201.

(b) Ettu-gāna[1] (in Tamil : Erudu-Śekku) operated by oxen. Some of the important oil-mill industries as can be gathered from the bilingual records of the Imperial Cōlas where located in the following places of southern Karnāṭaka :

Nanjangud[2], Heggadadevanakote[3], Chamarajanagar[4] in Mysore district, Avani, Yeldur[5] in Kolar district, Malūrpatna[6] in Bangalore district and Kunigal[7] in Tumkur district.

(3) Manufacture of Metals and others:

This can be divided and studied broadly under 4 heads:

(a) Jewellery

(b) Household and articles of public use

(c) Building industry

(d) Weapons of war.

(a) Jewellery:

Jewellery seems to have been a object of luxurious trade right from ancient times, the temples, royal court and nobility heavily depending on it. The poor people could not afford to buy jewellery. The Tanjore inscriptions helps one to conclude about the highest watermark which reached during the period of Imperial Cōlas in the art of jewel manufacture.

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1. Ec.,III, My.9.
2. Ec.,III(R), Nj.201.
3. Ec.,III(R), Hg.29.
4. Ec.,IV(ii), Ch.83 - Ennenād.
5. Ec.,X, Mb. 105a.
6. Ec., IX, Cp.88.
7. Ec., XII, Kg.2.

Prof. K.A.N. Sastri in this connection remarks thus: "The ornaments mentioned have long since gone out of use and no really old ornament has survived the ravages of invasion and war."[1]

There are many varieties of gold ornament referred in the Cōḷa records of Karnāṭaka often embedded with some precious stones, gems or jewels. We have mention of a gem or part of a jewel called as nāligangapadikkal in the Tanjore inscription[2] C.H.Rao[2a] thinks that it was obtained from Gangapādi and Dr. Hultzsch interprets the gem as beryl. Indeed there are some records referring to titles being conferred with golden bands (paṭṭa)[3].

A record[3a] of Rājendra Cōḷa-I dated 1020-21 states that 50 golden images (ganjana) were seized from a culprit by the King's officials. This is a clear case of robbery but it is possible to conclude indirectly that prior to the possession of excess gold, the governments permission had to be sought and gold control existed to a certain extent.

The preparation and possessing of gold was a thriving industry in the Cōḷa times often referred to as tulainiraisempon (a gold standard?) carefully examined and weighed by niraikal[4]

1. Sastri, K.A.N., The Cōḷas, P. 593.
2. SII., I, P. 196.
2a. Rao, C.H., Mys. Gaz, P. 984.
3. Ec., I,Cg. 65.
3a. Ec.,IV(R), Hs.5.
4. Ec., V(R), TN.230.

and Kāśukal[1], later sent to the market for sale and further use with the making of ornament. Sometimes the temple treasury (bhaṇḍāra) served the purpose of storing (bullion?) gold[2]. It is quite obvious to presume that the temples also patronised the gold industry, though wedo not have mention of the various ornaments in Cōḷa inscriptions except the ear-ring (Śevikkāvu) for the god.[3] Mānasōḷḷāsa's[4] description of ornaments gives an insight to prevalence of similar ornament in Karnāṭaka of Cōḷa times and is also corroborated by sculptural evidences[5] like herostones, Satikals etc., and cross-referred to by the contemporary Kannaḍa works. It becomes therefore clear that gold ornaments were in large use among the members of different classes specially royalty and mobility.

Plates of gold or sometimes a gold Kalasa were often presented to temples[6]. A record[7] of Vikrama Cōḷa dated 1120 states that a footstool made of pure gold was offered to the god Somichchara of Sugatur apart from the silver ornaments mentioned elsewhere in the record[8].

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1. Ec., V(R), TN. 227.
2. Ec., V(R), TN. 227.
3. Ec., V(R), TN. 232 dated 1035-36.
4. Śomeśvara, Mānasōḷḷāsa St: 1050-1097 - refer for details.
5. M.A.R., 1937, pp.45-53; The Kaliyūru record of Aprameya, Viceroy of Rājarāja-I dated 1006 - Ec., V(R), TN.220; The Siddanahaḷḷi Herostone of Rājendra Cōḷa dated 1041 depicting the heroic deeds and sati of a woman - Ec., IX, Ht.11.
6. Ec., X(i), CB.24.
7. Ec., X, Sd.9.
8. Ec., XVII, Kl. 263.

Gold mining operations could be traced to a very early period in Karnāṭaka. For instance in Kolar district there is the ancient mound called <u>Dimāladinne</u> which is quite vast and very ashy, leading us to infer that gold was extracted in olden days[1]. Right from the ancient times the Kolar gold fields were utilised for mining gold. It has been observed that there were "practically no discoveries of payable quartz outcrops of any importance. Such outcrops having been removed centuries earlier by the ancient Miners."[2]

The gold mining occupation in Kolar district under the supervision of Rājarāja-I enabled him to stabilise the Cōḷa economy for further expansion as can be observed from the numerous grants which included mostly gold ornaments to the goddess piḍāriyar of Kuvaḷāla-nāḍu[3]. Even Rājarāja's successors gave much importance to Kolar district by making grants and soon after the Cōḷa expulsion from Karnāṭaka in 1116, we find Vikrama Cōḷa in 1120 ruling the whole of Kolar district. This was primarily political in character and secondarily due to the vast treasure site which made the Imperial Cōḷas stronger in Kolar region than elsewhere.

(b) <u>Household and Articles of Public use</u>:

While vessals made of gold and other metal were in use in temples and royal courts the common citizens resorted to

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1. Gururajachar, S., <u>SAESLK</u>., p. 81.
2. <u>Gold Mining Industry in India</u> (Geological society of India Memoir 1, Bangalore, 1963), P.59.
3. <u>Ec</u>., X, Kl. 106d, 108.

copper only. Three types of lamps both of copper and bronze are found granted to temples. They are as follows:

(a) Pidivilakku[1]

(b) Tirunandavilakku[2]

(c) Kuttuvilakku[3]

An undated Tamil record[4] palaeographically assignable to the 11th century registers a gift of copper and silver vessels and other objects of worship like taligai (eating plate; a certain quantity of boiled rice offered to idols in temples), tiruvadi (anklet worn to an image of deity), Kendi(?), mani (bell), vettil (cup) etc., to the temple of Virrurunda perumāl.

(c) Building Industry:

The temple was the public property and the Cōlas are known for their magnificient constructions with lofty gopuras. The brick processing and stone industry was one of the major industries, though there are no direct references from the inscriptions. An example[5] can be cited where an officer replaced the brick built temple of pidāriyar with stone probably owing to age. Right from the period of Rājarāja impetus was given to brick industry though from 1033 onwards during Rājēndra Cōla's time stones came to be used more for constructions. This was largely due to the availability of

1. Ec., V(R), TN.233, dated 1015-16.
2. Ec., X, Kl.106a, dated 1019.
3. Ec., X, Mb.42f, dated 1096.
4. Ec., VI(R), pp. 75.
5. Ec., X, Kl. 109a.

rocks and rocky mountains in abundance in the Kolar and adjoining regions. An inscription[1] of Rājarāja dated 991 from Mysore states that chunam and plaster was used for renovating the temples.

Consecration of images of gods and goddess common on all festival occasions and for worship. We have sufficient allusions to show that the casting of metallic images had considerably progressed in the period. A group of bronze[2] castings in the figure of Naṭaraja, Śiva, Pārvatı and two feminine deities has been found in Kūdalūr, a village about four miles from channapatna (Bangalore district). These bronzes which have been palaeographically assigned to 11th century of the Cōḷa period is known to be "some of the rare and valuable metallic sculptures discovered in the state"[3]. The period evidently attained the skill of perfection in the art of manufacturing alloys and casting them into artistic, beautiful forms and shapes.

Music patronised both by the royal dignitaries and temple authorities necessitated the supply of instruments of different varieties. The famous Sūttūru inscription[4] of Rājēndra Cōḷa-I dated 1032 contains the only detailed reference in

1. Ec., IV(R), ch. 145.
2. MAR., 1947-56, pp. 32-33 (plates VI-X).
3. Gururajachar, S., SAESLK, P.89.
4. Ec., III(R), Nj. 215.

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Karnātaka to five musical instruments (Pañchamahāśabda) namely tivali, datte, Khandike, Jayagante and Kāle. It further stipulates that music was to be conducted in the temple of Srottiyūru or Suttūr thrice daily. The record however remains silent about the metals used in manufacturing these musical instruments.

(d) Weapons of War:

It is a known fact that weapons used in times of war were generally made of iron or steel, though there is no direct mentioning of weapon industry. An inscription[1] refers to swords (val), daggers, spear, bow (vil) and arrows, banners, trumpets etc., which were used by the respective regiments. Another inscription[2] from the same district palaeographically assigned to the 11th century A.D. refers to a person (ballasiya) evidently skilled in the making of swords. The Kannada literary sources[3] give a clear description of the manufacture of various military armaments. It can be concluded based also on the huge armed and naval strength of the Imperial Cōlas that the weapon industry was no less inferior than the other industries.

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1. Ec., V(R), TN.220; Ec., IV(R), ch. 146.
2. MAR., 1934, No.38.
3. Dharmāmrtam of Nayasēna., I, 7.47, P. 309; Mana., IV, 1-96, pp. 155 171 - Also see introduction PP. 25-28.

(4) Miscellaneous:

It is really unfortunate that we do not have evidences about the most important industries like Jaggery, Sugar and salt manufacturers though the sugar-cane growers were taxed[1].

Betal-chewing a custom in ancient days is seen from the fact that grant of vast tracts of Betel-nuts or arecanuts garden were made i.e., aḍaikkāy and Veruṅ gay.[1a] Most of the Cōḷa inscriptions in and around Kolar district is noticed for abundant growth of Betel-nut crop, constituting the major item of export. Betel processing industry also was closely associated with cultivation of betel vines and harvesting them for sale and consumption.

Minting:

We cannot come to any definite conclusion whether there was minting done privately owned and under government supervision in Karnāṭaka during the sway of the Imperial Cōḷas. A hoard of silver coins found in Kartoka, North Kanara district has been assigned to Rājarāja and Rājadhirāja by G.R.Bhat[2] and B. Chattopadhyaya[3] respectively. As Rājarāja was the first Cōḷa ruler to enter the Tuḷuva country and Koṅkana it might be surmised that Rājarāja issued them. The successors of Rājarāja had separate mints for Karnāṭak region though the

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1. Ec., X(i), Kl. 110.
1a. Ec., X, Mb.106b, Trans, P.124.
2. Gururaja Bhat., STHC, PP. 34-35.
3. Chattopadhyaya, B., CCSSI, P. 61-61.

coins were issued from the central mint. The Tadimalingi inscription[1] of Rājendra Cōla-I refers to one Dharmakanakkan as weighing a type of gold coin (tulainirai Sempon). He was attached to the mint office and regularly scrutinised the weight and content of the outgoing coins.

Smale Scale Industries:

We have references to potters (Kusavar)[2], carpenter (tachchar)[3] blacksmiths (Kammara)[4], panchala (smiths?)[5], goldsmiths (tāttan)[6], stone-masons (Kal-tachchan)[7], Artisans(Kuligan Kulika)[8]. These were the mini or cottage industries not financed directly by the Cōla government but in turn managed individually or by groups.

INDUSTRIAL TAXES:

The common tax noticed from the Cōla inscriptions was the loom-tax or maggadere or tari irai[9] imposed on weaving industry; accutari[10] or vari - the dues collected from the weavers; tax

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1. Ec.,V(R), TN.229.
2. Ec.,X, Kl.106d, 108.
3. Ec., IX, cp. 88.
4. Ec., V(R), My. 221.
5. Ibid.
6. Ec., IV(R), Yl. 97.
7. Ec., IX, cp. 77.
8. Ec., V(R), Kn. 116.
9. Ec., IX, Nl.3.
10. SII., (i), No.64.

on sugarcane mills[1] (?); The tax on oil-mills was called as Śekkuvari and the tax on metal workers was tattarpattam[2]. Still there is reference to some of the don rs in Nandi temple paying the maniyaram[2a](?) - the tax on bells used in the temples for conducting worship.

An inscription[3] from the Mysore region dated 1104 refers to taxes levied on the mining of gold and iron. Taxes on minting were also levied and dues were collected in the form of Ūr-kalanju-Kachchanam (gadyāna), madaikkuli (tax on manufacturing madai), periyamadai po....... Chchinnam (?) and d śavandam which are the internal dues collected on the industries before the release of articles to the markets and outside the country.[4]

Taxes on internal administration (antarāyam) of the various industries working in the Cōla province of Karnātaka inclusive of gadyāna (Kachchanam)[5] levied. The rates of tax on superior or noble metals (coins) like gadyāna, madai and pon was at a higher percentage than in the case of the other. Though the imperial Cōlas made innumerable grants in gold they were careful enough to stock sufficient quantity of gold and to

1. Ec., X, Kl.111, dated 1027.
2. Ec., IV(R), Yl. 98.
2a. Ec., X, cB.25.
3. Ec., IV, Ch.197.
4. Ec.,IV(R), Yl.98 - Record of Kulottunga Cōla-I dated 1104.
5. Ec.,IV(R), Yl.98.

maintain its continuous manufacture without any wastages as is seen from the major exports thus stablising the state's economy.

Section-2:

TRADE AND COMMERCE:

Industry is said to be the parent and the offspring to it as trade. Trade is generally considered to be the media for the distribution of industrial products. The Cōḷas of Tanjore considered the promotion of trade as a vital aspect of the stability and prosperity of economy both in their home country and Karnāṭaka too. The Cōḷa inscriptions reveal about the brisk trade activities carried on by the various mercantile bodies of Karnāṭaka and other states which uplifted the socio-economic life of the people of those times.

Much information cannot be gathered from the inscriptions regarding the exports and imports. But one has to rely on the foreign notices though belonging to later period. Vijñānesvara the Cōḷa contemporary however helps us indirectly to know the ideas and practices prevalent in his period about the foreign trade.

Articles of Trade:

Articles like precious stones, skins, betel-leaves, vegetables, arecanuts, rice, jowar, gold and jewelled ornaments, sarees and some miscellaneous articles formed the most important

articles of merchandise[1].

The commercial activities during the period can be broadly classified and studied under two heads: (i) Foreign trade & (ii) Inland trade.

(i) Foreign trade:

Soon after the conquest of Karṇāṭaka the imperial Cōḷas maintained regular trade contacts with other parts of the country and when Rājarāja captured Tuluva and Konkana it is much likely that for a short period foreign trade expanded to the western seas like the maritime trade across the Bay of Bengal.

Vijñāneśvara[2] refers to the different contexts of foreign trade of Karṇāṭaka which helps us to know the general conditions. Though the Cōḷas had political rivalry with the western Chāḷukyas of Kalyāṇi and other rulers of Karṇāṭaka it is quite clear that the internal trade between the two states was not impeded. This applies also to the international trade.

It is interesting to note here, though of the later period about a merchant-prince Kammaṭā Ceṭṭi-Seṭṭi who is said to have specialised in the import . by sea wherein horses, elephants and pearls were sold to the rulers of the country he visited. Further there is mention of his brother Dāsi-Seṭṭi who transported goods from east to west and those goods

1. Mita.,III, 265 (Trans), P. 1834; Ec.,IX, cp. 82, 83; Ec., X, Mr.101; Ec.,IX, Kn.12; Ec.,X, ct. 78.
2. Mita.,II, 252-54 (Tr), pp. 1294-96.

which were suitable from west to east; and products from the North to south and vice versa[1].

Some literary works[2] mention that the Cōḷas prevented the traders of Karnāṭaka from having progressive commercial contacts with Ceylon. The reason seems to be very obscure but the Kannaḍigas were capturing the trade line of the Cōḷas who were busy competing with Ceylon's trade and commerce which probably accounted for such a measure.

It is significant to note that the records[3] of the ruler of Airlangga (1019-42) of Java states that the ports were controlled by him i.e., located in the mouth of the Brantas in the Bay of Surabaya refers to the traders from Karnāṭaka besides Kalinga, Bengal, Ceylon etc. It is to be specifically mentioned here that the Tamil Merchants of the Cōḷa empire flourished well in Java, Sumatra and Malay Archipelago and its quite likely that some merchants from Karnāṭaka joined them and supplied rich merchandise articles throughout the Kannaḍa Country irrespective of Cōḷa domination in Karnāṭaka.

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1. Ec.,V, AK.22, dated 1188.
2. The Culavaṁsa states that the Cōḷas miamed the Sinhalase messengers which they were passing through the Cōḷa country on their way to Karnāṭaka Enraged by this unfriendly act Vijayabahu declared war on the Cōḷas - Culavaṁśa., I, 60, 24-28 - Srikantika, P.157 F.N.
3. R.C. Majumdar., Ancient Indian Colonisation in South-east Asia., P.53.

(ii) Inland trade:

Apart from this, commercial contacts continued to be maintained with the so-called ancient divisions of India. The Shikaripur record[1] dated 1054 supplies the information about the merchants of Karṇāṭaka who visited places like Cēra, Cōḷa, Pāṇḍya, Magadha, Saurāṣṭra etc., and in turn the merchants of these regions exchanged their goods with Karṇāṭaka products.

EXPORTS:

The Cōḷa period is noted for the export of agricultural products as the major item though the absence of evidences about exports and imports precludes a detailed study. General conclusion can be drawn based on the articles grown and manufactured as evident from the numerous grants of the Imperial Cōḷas.

The Niḍugaḷ Cōḷas[2] of Hemavati were initially the feudatories of the Imperial Cōḷas had shown keen interest in carrying out trade on an extensive scale. The articles of trade were numerous and the local organisations concentrated more on exports. Thus we have a Cōḷa chief Tribhuvanamalla Cōḷa and the desi merchants of four dialects (Tamil, Telugu, Kanarese and Malayalam) along with the co-operation of the Nakaras of Heñjeru who levied and collected a fixed fee on

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1. Ec., VII, SK. 118.
2. For a study of Nidugal Cōḷas Refer Kuppuram, G., "The Nidugal Cōḷas - A brief study (1100-1285)" in 1st Proceedings of South Indian History Congress, Madurai, 1980-81.

all goods which were exported such as the following: Gold piece, rice, paddy, saffron, yak-tail, cuscus, cotton-thread, beads, sealing wax, areca, rock-salt, wax, Resin, hemp, wool, sandal (from Coorg and Mysore), silk-thread, tiger skin, lead, tin, grass, firewood, vegetables, salt, sugar, sarees, lamp-oil, cocoanut, palm, wine and wheat[1].

"This long list of articles" as observed by A. Appadorai "put into market and the volume of exchange that such a trade should have involved in order to make the merchants endow a part of the profits thereon, evidently indicates an advanced state of commercial progress and economic prosperity."[2]

IMPORTS:

Harihara the Kannaḍa Court poet of the Hoysaḷas and a contemporary of Sekkiḻar the author of Periyapurāṇam and minister of Kulottunga Cōḷa-II maintained good cultural ties with the Imperial Cōḷas as well as the Tamil country. He refers to the pearls of Tamarapaṛni as being imported[3]. The Imperial Cōḷas who traded with the Chinese imported Chinese silk (Cinamahācina) through the ports of Karnāṭaka[4].

Horses and elephants constituted important articles of import the latter obtained from the Northern provinces of India.

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1. ARE., 88 of 1914;1915, pt.ii, para.36; 11 of 1917; 213 of 1918; Ec., IV, P. 297.
2. Appadorai, A., ECSI , Vol.I, PP. 338-42 - Refer for towns and internal trade in South India.
3. Ba.Ra., P. 85., 1.68.
4. Majumdar, R.C.,(Ed), History and culture of the Indian people, Vol.V - the struggle for Empire, Bombay 1957, P.522.

The Mercantile guild i.e., the 500 svamis of Ayyavole are known for trading high breed elephants[1]. Balligave or Belagamve capital town in Shimoga district and in the shadow of Cola domination was an important export-import centre. The items imported were elephants, horses, pearls, white clothes, musk and sandal from Gandhara, Turushka, Sinhala, Cola, Magadha and Maleyala respectively.[2]

Likewise Venugrama or Belgaum, chief town in Kundi 3000 with 4000 burghesses had its own merchants from Cola, Maleyala and other places - an important import-export town. Even Sirisingi (old Hirisingi) attracted merchants from Tamil, Telugu, Lata and Maleyala who made business with a variety of articles.[3]

Centres of Trade:

A number of inland towns in Karnataka during the Cola period played an important role in the internal and international trade attracting several people both foreign and inland. Some of them as noticed from inscriptions are as follows:

Mysore district

Agara[4]

Alur[5] (Hale-Aluru)

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1. Ec., VII, SK.118 dated 1054.
2. Ibid.,SK.100, P.188 1.36FF,(Text); Ibid., 96.
3. For instance we notice names of merchants like Elenambi-Setti, Maleyala Setti and Kondanambi Setti - INKK.,No.15, P.137; KI.,I, 25.
4. Ec.,IV(R), Yl.143.
5. Ec.,IV(R), ch. 186.

Jodi Kempanapura[1]

Nandigunda[2] (Nanjangud)

Mudigondan[3]

Kollagara[4] (Kollegal)

Mangala[5]

Srottiyur[6] (Suttur)

Mayilangai or Malingi[7] (Tadimalingi)

Talaikkad[8] alias Rajarajapura

Panasoge or Hanasoge[9]

Tumkur district:

Henjeru[10] or peruncheru (in Tamil)

Kuningal[11] (Kunigal).

Coorg District:

Malambi[12]

Kolar district:

Kuvalala[13] (Modern Kolar)

Avani[14]

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1. Ec.,IV(R), Ch.146.
2. Ec.,III(R), Nj. 201.
3. Ec.,IV(R), Ko.2, 102 & 103.
4. Ec.,III(R), Kg.32.
5. Ec.,IV(R), ch. 133 & 134.
6. Ec., III(R), Nj. 215.
7. Ec., V(R), TN. 232.
8. Ec., V(R), TN.172.
9. Ec., V(R), Kn. 30, 33.
10. Ec., XII, Mi. 92-94, cl.16, pg. 43, 53.
11. Ec., XII, Kg.2.
12. Ec., I(R), cg. 65.
13. Ec., X, Kl. 108.
14. Ec., X, Mb. 49a.

Bangalore district:

Malūrpatna[1]

Hoṅganur or Punganur[2]

Hosakote[3].

Other places:

Huli[4] (Belguam district)

Pāṇḍiyūr.

Prices of Articles:

The prices of essential commodities such as rice, vegetables, ghee remained cheap and did not show any erratic or violent fluctuation though as can be indirectly gathered from inscriptions which remain silent. It can be presumed that cheap living was assured by low prices, customs and conventions and absence of speculation.[5]

It may be worthwhile quoting some of the Cōḷa inscriptions mentioning about the prices of different articles arranged tabularly:

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1. Ec., IX, cp. 88, 127, 133 & 135.
2. Ec., IX, cp. 42a.
3. Ec., IX, Ht. 111, 142.
4. KI., I, 25.
5. Kuppuswamy, G.R., ECMK, P. 185.

Sl.No.	Year	Commodity	Rate	Reference
1.	1057	1 Cow	26 and 30 Kāsu (1 Kāsu equivalent to 1/100 of a panam - Sircar, D.C., IEG, P.150).	Ec., X, Mb.107.
2.	1071	1 Sheep	¼ Kāsu and 3/8 Kāsu.	Ec., X, Kl. 108.
3.	" "	12 cubits of cloth.	½ Kāsu	" " " "
4.	" "	A piece of cloth.	1/8 Kāsu	" " " "
5.	" "	9 clothes.	1 1/8 Kāsu (each)	" " " "
6.	" "	3 mañjadi of gold.	½ Kāsu	" " " "
7.	" "	2 bits of clothes.	1/8 Kāsu	" " " "
8.	" "	½ Kalañju of gold.	1 Kāsu	" " " "
9.	" "	Cloth for a virgin.	¼ Kāsu	" " " "
10.	" "	Cloth for wrapping round the Kettle drum.	" " " "	" " " "
11.	" "	Cloth for a flag.	½ Kāsu	" " " "
12.	" "	Cloth for wrapping round the Kumbas	1½ Kāsu	" " " "
13.	" "	8 She-buffaloes	2 Kāsu (each) (totally 16 Kāsus)	" " " "
14.	" "	2 clothes for temple priest.	½ Kāsu	" " " "
15.	" "	3 Kalañjus of gold.	2 Kāsu (each) (Total = 6 Kāsus)	" " " "
16.	" "	Drugs (Snapana Dravyam)	¼ Kāsu	" " " "

When carefully studied the record[1] also states that the price ratio between rice and paddy was 2:5. After cleaning five measures of paddy one could get as much as two measures of rice. As the people were not much familiar with currency units, paddy acted as the medium of exchange. To pound five measures of paddy, the wages fixed for the worker was ½ measure of rice. Similarly in respect of other groceries 1 nāḷi of paddy was exchanged for 1/6 nāḷi of ghee, 1 nāḷi of curds, 10 arecanuts, 20 plaintain leaves or 1/6 nāḷi of oil. It is interesting to note that paddy and curds were fixed at the same price accidently. And even for the purchase of clothes for god, price needed for the cost of the cloth is mentioned in terms of paddy.

COMMERCIAL TAXES:[2]

The word Siru Śungam[3] (Minor tolls) which occurs in Tamil inscriptions of the Cōḷas or the Śulka in Sanskrit corresponds to a special duty levied on several commodities of sale meant for export and import (maganmai)[4]. All goods carried by both human and animal transport were subjected to a cess whether utilised for construction of temples, tanks and other

1. Ec., X, Kl.106d, 108; Ibid., Mb.49a; Also refer K.V.S. Iyer., HSAD., Madras, 1917, PP. 375-76.
2. For a detailed discussion of commercial taxes in Karnāṭaka Refer S.G. Ghatapanadi., Taxation in Ancient and Medieval Karnāṭaka, (unpublished Thesis), Karnāṭak University, Dharwar, 1977.
3. Ec., X, Mb. 49a; K.A.N. Sastri., The Cōḷas, P.599 - Refer for explanation of sungam.
4. Ec., IV(R), Yl. 98.

buildings for society's benefit[1]. The antarāyam is the general transit or custom duty levied on every article manufactured and sent out to the market for sale. This was levied to maintain the standard of the goods manufactured as export quality.[2]

Shops were also taxed in the Cōḷa region of Karnāṭaka for which the only solitary evidence forthcoming from Malūrpatna[3], Channapatna taluk of Bangalore district in the 17th Regnal year of Kulottunga Cōḷa-I dated 1086 refers to the taxes levied on minor shops (Chirrangādippattam).

Perjjunka[4] or Hejjunka a major toll levied at the time of sale of commodities was left independently to be collected by the respective regional authorities.

The term Vaddaviyābāri[5] is found mentioned in an undated inscription of Kulottunga Cōḷa-I which presupposes that he was a merchant who sold betalnuts. Vaddārvula which is a cess levied in Karnāṭaka on superior or quality goods[6] might be very closely associated with the above mentioned merchant who transacted arecanut business, if we presume that betal was a luxury item.

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1. Articles which included groceries of daily utility and luxurious items has been discussed under export section.
2. Ec., IV(R), Yl.98 dated 1104.
3. Ec., IX, cp. 77.
4. See Murthy., KSSA, P.400; SII., IX(i), No.170, p.165, 11, 21-22.
5. Ec., IV(R), Yl. 143.
6. Kuppuswamy, G.R., ECMK, P. 154.

COMMERCIAL ASSOCIATIONS:

Merchant and Merchant guilds:

It is very important to mention the merchants and merchant guilds or associations who played a leading role in regulating commerce on proper lines augmenting the material wealth of the rulers and country serviced by them, Karṇāṭaka in particular and South India in general.

Merchants who had generally migrated from other parts of India and domiciled in Karṇāṭaka had contacts with the traders of Kēraḷa, Lāḷa, Cōḷa and Teluṅga countries.[1]

During the period of Cōḷa political activity in Karṇāṭaka, Tamil (*Tigulas*) merchants from the Tamil country came and settled in different parts of Karṇāṭaka for trade purposes. Reference may be cited to one periyāḷuva-seṭṭi of Akkūru, / a brahmadeya in Rājarāja Valanāḍu, / a sub-division of the Cōḷas in the Tamil country, constructed a temple and donated some lands to it at Henjeru[2] in Tumkur district.

Another instance can be cited about the migration of Tamil merchants to the northern most portion of Karṇāṭaka. This record which is palaeographically assigned to 12th century A.D. from Hangal[3] (Dharwad district) refers to the marking of

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1. SII., IX(i), 297.
2. SII., IX(i), 268, dated 1162.
3. KI., V, 105.

the boundary of the street (Keri) of Ramesvaradeva (set up by?) Nandanapille where the Tamil merchants (Tigulabevahari) had settled.

The Tamils also had their own town-hall and trade-assemblies who had settled in puli or Huli (Belgaum district) along with the weavers of the place[1] but these guilds worked under the general instructions of the assembly of the town.[2]

The inscriptions often refer to a variety of trade guilds as follows:

Five hundred svamis of Ayyavole,
Nanadesis,
Settis,
Settiguttas[3],
gavares[4] and
Vira Bananju.

Nanadesis:

The terms Nanadesis[5] and ubhaya Nanadesis[6] may be interpreted according to the type and nature of the mercantile activities. They were the largest merchant guilds in South India patronised

1. ARSIE.,17 of 1940-41; EI.,XVIII, P.196.
2. Dikshit, G.S., LSGMK,P. 167.
3. Ec.,III(R), Nj. 241, dated 1027-28.
4. Ibid.
5. Ec.,III(R), Nj. 213.
6. Ec., V(R), Kn. 166.

not only by the Imperial Colas but also by other Imperial dynasties of South India. M. Arokiaswamy[1] says thus: "the Nanadesis were men of honour and boundless charity who spent a good part of their profits from trade on public benefactions without distinction of caste, sect or religion." An inscription[2] from Kurugodu, Bellary district dated 1177 mentions that the Nanadesis merchants from Lada, Cola, Maleyala, Telunga and Kannada regions met in an assembly and made some endowments to a temple.

The most famous and celebrated merchant guild was known as the 500 svamis of Ayyavole or the modern Aihole. This was equally well known in Tamilnad as Ainnurruvar or more clearly as Nanadesa-Tisaiyayirattu-Ainnurruvar. Prof. K.A.N. Sastri[3] is of two opinions regarding the above mentioned terminology:

(i) The five hundred of the thousand directions in all countries.

(ii) The one thousand and five hundred from all countries and directions.

But the scholar says that as the guild is often mentioned as Nanadesis or Ainnurruvar the first interpretation may be taken to be the correct one.

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1. Arokiaswamy, M., The Kongu country, University of Madras, 1956, P. 288.
2. SII., IX(i), 297; KI, I, 25; EI., XIII, P.21.
3. K.A.N. Sastri., The Colas, PP. 595-596.

Fleet[1] and A.Appadorai[2] point out to the earliest reference to the five hundred svāmis of Ayyavole in the old Kannada record in the characters of 8th or 9th century A.D. which is engraved on the front face of the east wall of the Lād-khān temple at Aihole in Bijapur district of Karnātaka state. Further Prof. Sastri[3] refers to two Tamil records at Munasandai (Pudukottai region) to the 9th Century A.D. to the guild of the five hundred as the earliest reference to the guild in Tamilnādu and the latest reference being dated 1680.

As far as the jurisdiction of the five hundred guild is concerned it spread upto Miraj, Bijapur in the north and Tinnevely in the extreme south. But it has to be noted that the erstwhile Mysore region which also included the Koṅgu country was the nucleus centre of trade for these mercantile Associations.

The ubhaya-Nānādēsis according to P.B. Desai[4] are the two-fold classes of the mercantile Association carrying on their activities inside as well as outside the country.

The Nānādēsis who were a powerful autonomous corporations received recognition both from the central government and village sabhas of the Cōla empire.

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1. IA.,VIII, P.287; VI, P.138(n).
2. A.Appadorai., ECSI., Vol.I, P.391; JIH.,XXV, P.276.
3. K.A.N. Sastri., op.cit , P. 596.
4. Desai, P.B., Jainism in South India and some Jaina epigraphs, Sholapur, 1957, pp. 275-76.

They maintained their own army for the protection of their goods in transit. Their organisation can well be equated with commercial militia. During the course of trade they set up trading towns called as Erivirapattana which can be compared to the bananju-vattanas or mercantile towns of Karnātaka

Teridāl[1] (Bijapur district) was not only known as bananju-vattana but also a nadaveya-mane[2] (? some sort of 'Transit camp' for merchants). Similarly we have another instance i.e., Mangala[3] a trading town in the Chamarajnagar taluk of Mysore district, a camping place (Yiredāhala) of the merchant caravans.

The Nānādēsis equally shared their responsibilities in the local administration of the Cōla Kingdom. For example during the reign of Rājēndra I in Malūrpatna[4] they co-operated with the Srivaisnavas of the place in enforcing the periodical collection of the interest due to the temple on a perpetual loan from the members of the Sabha of Vandūr alias Sōla-mādēvi-caturvēdimangalam. Further an undated record[4a] palaeographically assigned to the 11th century refers to a transaction made by Virasingakkuran alias Gangamandala Dēsiyapan of Tansaimānagara (the town of Thanjavur) of the 2500division in the presence of Vaisranavas (? Religious arbitrators for

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1. KI.,V, 98, dated 1181; IA., XIV, P.19 dated 1182-83.
2. S. Gururajachar., SAESLK, P. 113.
3. Ec., IV(R), ch. 133.
4. ARSIE., 512 of 1911.
4a. Ec.,V(R), Kn. 116.

the merchant bodies) and the body Virakodi of the 18 countries (pattanas) and announces a gift of sowing land in Kongavi-nad as iraiyili for the maintenance of the family of artisans (kuligan Kulika). It also mentions the ubhaya-nanadesis of Idaitturai alias Erimaraivirapattanam in Gangaikonda Sola.... Idaitturai-nad of Mudigonda Solamandalam.

Some epigraphs from Mysore[1] record some interesting information about the myths relating to the origin and organisation of the guild, the articles of merchandise in which its members traded, the countries and the means of communication and transport employed by them. Born of the race of Vasudeva, Kandali and Mulabhadra were devotees or goddess Bhagavati and comprised many sub-divisions, born to wanderers over many countries. They toured the Cera, Cola, Pandya, Maleya, Magadha, Kausala, Saurashtra, Dhanustra, Kurumba, Kambhoja, Lala, Baruvara, Nepala, Ekapada, Lambakarna, Stri Rajya, Ghola-mukha and many other places and by land and water routes they penetrated into the regions of the six continents.

Generally the mercantile guild was headed by a chief who may be a non-military personal like Mahapattaviyabari[2] or a military official like Samaiya Senapati chchettiyar[3].

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1. Ec.,IV, Hg.17; VII, SK.118.
2. Ec.,IV(R), Yl.143 - undated record of Kulottunga Cola-I
3. Ec., X, CB.19 dated 1033.

We also notice Senapatiandar[1] who was a honorary military cum commercial official.

The military class of people i.e., Valangai or the Right hand division is seen accompanying the Vira Nanadesis[2].

Settis[3] (in Sanskrit Sresthi) are a class of merchants found in the Cola times actively engaged in trade. The Sutturu record[4] of Rajendra Cola-I dated 1015-16 in the 4th regnal year mentions that the brahmasettis of Ayyapolal were given the charge of protecting the gifts made by the sabha of Srottiyur. This record is the earliest reference to the merchant guilds of the Imperial Colas in Karnataka.

The head office for all these merchant guilds was at Ayyavole which is doubtfully referred to as central chamber of commerce[5]. The five hundred svamis regarded as receivers of 500 virasasanas was most probably for their acts of bravery ~~and the inscriptions for their acts of bravery~~ and the inscriptions often start with innumerable honorific titles and praises which is more conventional.

The prasasti[6] i.e., Samasta-bhuvana-vikhyata-pancasata Vira-sasanam .... and the Meykkirti[7] in Tamil Sri Aimpolir

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1. Ec.,III(R), Gu. 154.
2. Ibid.
3. Ibid.; Ec., V(R), TN.216.
4. Ec., III(R), Nj. 213.
5. Kuppuswamy, G.R., ECMK, P. 101.
6. Ec.,IV(R), Ch. 193.
7. Ec., V(R), Kn. 116.

Parameśvarikkum Bhumidevikkum makkal āgi of Ayyavōle guild probably denotes the ancestral or mythical origin.

The Vira Balañjus which is supposed to be a merchant guild of Karnāṭaka is found mentioned in an inscription[1] of Rājendra Cōla-I dated 1033.

Places like Alur[2] or Hale Alūru in Chamarajnagar taluk of Mysore district is mentioned in an undated record of 11th century A.D. as the 'Southern Ayyāvole' indicating its significance in the merchant world of the south. Inscriptions also refer to the 18 cities of Ayyāvoḷe located north of Cauvery river and another 18 to the south[3].

Thus the Nānādeśi organisation is a conglomeration of several merchant communities and the secret of its successful mercantile mission is that it was an association of mundane people with utopian thinking i.e., social reformation.

Transport and communication:

Transport and communication constituted a vital aspect of trade and industry. The period of Cōḷa rule is noted for a flourishing trade between Karnāṭaka, Tamilnāḍu and other parts of the country evidently due to efficient means of transport and communication. It is interesting to note according to

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1. Ec.,III(R), Hg. 59.
2. Ec.,IV(R), ch. 193.
3. JIH.,XXV, P.277; Gururajachar, S., SAESLK, P. 126.

Prof. K.A.N. Sastri[1] that there existed a multipurpose trunk Road between Tanjore (the Cola capital) and Kalyani (the Chalukya capital) which is corroborated by a record from Tanjore.

Much details cannot be gathered about the means of transport from the contemporary epigraphs.

Routes: Some of the routes could be discussed in detail:

The Imperial Colas under the supervision of Rajaraja entered Karnataka through Mulbagal (Kolar district) (Mul-east; bagalu-door) which is considered as the "Eastern doorway" for the Cola army to step into Karnataka[2]. Later it became a military camp for stationing the armies during the period of the Hoysalas and Vijayanagar.

Scholars[3] point out that the southern road from Mangalore (Manjarur) passed through Mudagere taluk and Angadi connecting and joining Belur and Dorasamudra. From here the road diverted east were through Naranahalli, Arasikere, Chikkanayakanahalli which finally reached Kolar. From there the road passed through mountains crossing, Nangili (often mentioned in Cola inscriptions)[4], Vijayadityamangala reaching Kanchi finally.

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1. K.A.N. Sastri., op.cit., PP.594-95.
2. Kuppuram, G., Some aspects of Cola rule in Karnataka - proceedings of the Vth International Conference of Tamil Studies, 1981.
3. B.S. Krishnaswamy Iyengar., History of Medieval Karnataka with Sources (unpublished thesis) Mysore University; Gururajachar, S., SAESLK, P. 128-29; J.D.M. Derrett., The Hoysalas, PP. 6, 20, 34, 97, 102, & 145-46.
4. Ec., IX, cp.77.

Another important route from Mysore to Salem covered enroute Talakād, Kollegal, Mudikondan, Hosur, Dharmapuri and Salem.

Further we find number of places as Tadigaivāli, Gangavādi and Perumbānappādi found in Cōla inscriptions of Karnātaka indicative of important trade routes in South India. In this connection Prof. K.A.N. Sastri[1] distinguishes two classes of roads in the Cōla Kingdom:

(1) The vadis were better roads than foot-paths not suitable for heavy vehicles and

(2) Peruvali - better class of roads or great road - These were actually the trunk routes. A few may be mentioned here:-

Vadugapperuvali[2] - the road leading from the Tamil country to Andhradēsa via Chittoor, Anantapur and touching the borders of Karnātaka.

Tadigaivali[3] - Road leading to Bangalore.

Gangavādi[4] - Road leading to the Mysore country.

Perumbānappādi[5] - The great or big road leading to both Kolar and Bangalore district from the Tamil country.

Kongapperuvali[6] - The road leading either from Kollegal

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1. K.A.N. Sastri., op.cit, P.594.
2. SII., III, 64.
3. Ec., IX, Nl.1 dated 1029; Ibid., Ht. 142 dated 1043.
4. Refer Ec., III, IV, & V(R), for Cōla inscription about the mention of Gangavādi.
5. Ec., IX, Nl.25, Ht. 36.
6. ARSIE., 281 of 1911.

in Mysore or Andhra country to Kongunād.

Prof. Sastri[1] mentions that the width of each road was two rods (Kōl) about twenty-four feet.

S.Krishnaswamy Aiyangar[2] refers to some inscriptions mentioning the measurement of some roads as 64 spans.

Roads (Padangandum)[3] are also found mentioned in inscriptions while illustrating the boundaries of the land gifted which must have served a dual purpose i.e., general pathway and trade.

Somēśvara[4] in his Abhilasitarthacintāmani refers to officers in charge of roads.(mārgādhikarinah).

The Imperial Cōlas have also left some memories during their short time of occupation in Tuluva or Tulunād. A street or quarter called Cōlakeri was traced in Bārakūru and the antiquity of the name of this street remains obscure.[5]

References to carts drawn by animals and river transport i.e., boats still remains to be investigated but we have evidences to men carrying headloads.

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1. K.A.N. Sastri., op-cit , P. 595; 2. Aiyangar, S.K., Ancient India, PP.188-189; 3. Ec.,X, Mb.49a; Ec.,IV(R), ch. 186.
4. Abhila.,III, 1267, P. 316.
5. Burges - cousens., Revised List of Antiquarian Remains, P. 194 - Another reference to the Cōlas is found in the history of Haduhalli or Hādahalli or Sangitapura, the capital of the Saluvas which was within Tuluva in olden days. Story says that a ruler of the Cōlamandalam lost all his children by snake-bite. When he came to the village of Hādahalli his queen delivered a boy who was again bitten by a snake. A Brahmin who was skilled in the use of mantras for curing snake bites forced the snake to suck back the poison where upon the child recovered. The Cōla King built the temple (contd..)

Section.3:

PROFESSIONS:

Scribe: The most widely noted professionals are the composers[1], Sculptors and engravers as clear from the bilingual Cōla inscriptions of Karnātaka.[2] It is peculiar to note that the engravers of letters of Royal or private records had a suffix 'chari' to their names which seems to indicate the caste or sect purely engaged in the profession of engraving documents. We also notice the gāmundas[3], village headman (Kilavan)[4], Brahmin Accountant (Kanakkan)[5], town accountant (ūr-kanakkan[6] and nagara-kanakkan[7]) etc., shared the work of engravers in writing down the Śāsanam.

In rare instances we find the lithic record being written by one Satyavakya .... which was dictated by Bāvi-setti as revealed from the Tandya epigraph[8] of Rājadhirāja dated 1054.

Contd..Page.36 FN:
of Cōlēśvara at Bhattakala to commemorate that event - Also refer B.A. Saletore:; Ancient Karnataka, Vol.I, History of Tuluva, Poona, 1936, p. 213.

1. Tamilmūpperaiyan Gandaradittan-the composer of the Śāsanam and the headman of Kilāru - Ec., IX, cp.131 dated 1007.
2. Ec., IX, Ht.111 dated 997.
3. Ec., IX, cp.132, dated 1007.
4. Ec., IX, cp. 131.
5. Ec., IX, cp. 42a. dated 1013.
6. Ec., V(R), TN.227.
7. Ec., IX, cp. 131.
8. Ec., III(R), Nj. 178.

Employment Opportunities:

Besides the state the temple committees offered the maximum scope for employment and the following are the professionals seen from inscriptions:

Management:

Sthānapati[1]
Śenabōva[2]
brahmāchāri[3]
persons or priests who conducted madapattiyam[4], Treasury Officer[5], Granary or Grain Collectors[6], heggade[7], Pallikaras[8], bhavakarmigal[9] and adiyal (Temple servants).

Worshippers:

Panchachariya pujaris, nambi or priests[10], Flower gatherers or parasol bearers[11] (the lowest class of manual labourers), Śrivaisnavas[12] and Brahmins[13].

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1. Ec., V(R), TN. 247.
2. Ec., III(R), TN. 97.
3. Ec., X, Kl. 108.
4. Ec., X, Kl. 106d. & 108.
5. Ec., IX, cp. 129.
6. Ibid.
7. Ec., V(R), TN. 247.
8. Ec., III(R), Nj.169.
9. Ec., V(R), TN. 247.
10. Ec., X, Mb.54.
11. Ec., X, Kl.106d, PP. 33-35.(Trans).
12. Ec., V(R), TN. 232.
13. Ec., V(R), TN. 227.

Entertaining class:

Drummers or uvachchar[1].

Dancing girls (devaradiyargal)[2].

Singers (pattupāduvar)[3].

Conch blowers[4].

Kambādaviyan[5](?)

Drummers who beat the drum bound on head[6].

;attalam, maddale or tabor beaters[7],

Karadigai or double drum beaters[8],

Beating of drums by Valanjiyars[9].

The man who beats the gong[10].

The man who rings the hand-bell (Kaimani) during worship[11].

Dancing master[12].

Man who proclaims the festival[13].

Man who says mantras[14]

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1. Ec.,IX, cp. 139.
2. Ec.,X, Kl.106d, sd.91.
3. Ec., X, Kl. 108.
4. Ec., X, Kl.106d.
5. Ibid.
6. Ibid.,pp.33-35 (Text).
7. Ibid.
8. Ibid.
9. Ec.,V(R), Kn.116.
10. Ec., X, Kl.106d.
11. Ibid.
12. Ibid.; Ibid., Sd.9 - ;ūgattur was a centre for learning dances during the Cōla period.
13. Ec., X, Kl.108.
14. Ibid.

Teaching Class:

Schoolmaster[1].

Professor of Vyākarana and Yamala[2].

Astrologers[3].

Reciters of sacred texts[4].

Building Class:

Stone Mason (Kal-tachchan)[5] who repairs the temple.

Carpenters[6].

Panchala[7](Smith of 5 metals).

Kammārala[8] (Smiths).

Goldsmith or tattan[9].

Artisans or Kuligan Kulika[10].

Potters or Kusavar[11].

Oil-Mongers or Telligas[12].

Servants:

Gardeners[13], Women workers[14], water-carrier servants[15] to

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1. Ec., X, Mb. 49a.
2. Ec.,X, Kl.106d.
3. Ibid.
4. Ec., IX, Bn.6.
5. Ec., X, Kl.106d; Ibid., IX, cp.77.
6. Ec., IX, cp.88.
7. Ec., V(R), My.221.
8. Ec., III(R), Nj.198.
9. Ec., IV(R), Yl.97.
10. Ec., V(R), Kn.116.
11. Ec., X, Kl.106d.
12. Ec., X, CB.19.
13. Ec.,IX, Kn.77-78, P.130 (Trans).
14. Ec., X, Mb.49a.
15. Ec., X, Kl.108.

the temple kitchen and garden.

Casual labourers[1]; Barbers or Navidar[2] or Navaliga.

Watchman (talarar)[3] or Kāvalgar (policeman).

Washerman or Vannan[4] (in Tamil) and Asagaraya[5] (in Kannada)

Rural workers:

Shepherds or Manrādi[6].

Hunters (Vēdar[7] in Tamil and Malan[8] in Kannada)

Hill tribes[9].

Suppliers:

Supplier of water for the sacred bath of goddess[10].

mālegas.[11]

Remunerations or wages:-

For a better understanding of the standard of living during Cōla times in Karnātaka the best method is to study the wages of various professionals with that of the prices of the essential commodities. Wages were sometimes given in kind or cash.

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1. Ec., X, Kl.106d & 108.
2. Ec., V(R), My.221.
3. Ec., X, Kl.106d.
4. Ibid.
5. Ec., III(R), Nj.198.
6. Ec., IV(R), TN.170.
7. Ec., V(R), TN.104.
8. Ec., IV(R), ch.303.
9. Ec., X, Mb.49a.
10. Ec., X, Kl.106d.
11. Ec., V(R), My.221 dated 1024-25.

The income structure of the community and family is also revealed by fluctuating land values and prices. The earliest reference to the wages is found from an undated Tamil record from Mysore[1]. It mentions that 3 pon and 5 panams was paid for the maintenance of a worker (āl-pēru) in a temple garden (tirunandavanam).

A detailed study of the Kolar inscription[2] of Kulottunga Cōla I dated 1071 reveals some interesting types of wages. But it is difficult to mention whether they were paid daily, monthly or annually, though the record clearly gives particulars about the essential family allottments for 360 days[3] apart from the remunerations which are as follows:-

1/8 Kāśu was paid for a man who painted the flag;

1/8 Kāśu for a man who performed the ceremony of opening the eyes of the image of god;

¼ Kāsu for those who proclaimed the festival;

1/8 Kāśu for a man who offers the daily oblation in fire;

¼ Kāśu each for one who acts as Brahma, to the other who repeats hymns before the deity;

1/8 Kāśu for each who recites Rig-vēda, Samavēda and Yajurvēda;

2 Kāśu for the Brahmin Marasinga bhatta who conducts the

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1. Ec., IV(R), Yl.70.
2. Ec., X, Kl. 106d, 108.
3. The allottment were based on the status of the person, type of work and the number of family members.

sacred worship;

½ Kāśu each for 4 Brahmachārī;

1 Kāśu each for 3 watchmen;

1 Kāśu for the dancing master;

1 Kāśu for the Astrologer.

Instead of paying in cash for the services rendered, we find instances where the hereditary servants of the village Muḍahaḷḷi in Nanjangud taluk of Mysore district in 1077 were paid in kind as āyamaṇi i.e., corn given by the villagers to these servants as their established fees of office[1].

Professional Taxes:

Taxes were also levied on every professions which was an important source of income for the state, exempted in some rare cases, as for instance the schoolmaster, temple managers and watchman[2].

Some of the taxes levied on different professions are as follows:-

taṭṭarpaṭṭam[3] (Tax on goldsmith);

navidavari[4] (Tax on barbers);

asagaḍere[5] or Vannarparai (Tax on washerman);

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1. Ec., III(R), Nj. 178.
2. Ec., X, Mb.49a.
3. Ec., IX, Dv.57.
4. Ec., V(R), My.221.
5. Ibid.

kammaradere[1] (Tax on blacksmiths);
Tachchanpattam (Tax on carpenters);
Viravana[2] (Tax paid by the soldiers);
Kusavarvadagai[3] (Tax on potters);
nanairai[4] (¼ Kasu as tax levied on all houses).

Social and communal Taxes:-

Besides there were levies on castes or certain classes of people like Holadere[5] or Paraiyarvadagai[6] (Tax on the untouchables). Besides this, certain classes of people like the Jain ascetics (asuvimakkal) were asked to pay cess in the form of poll-tax found mentioned in an inscription[7] from Kolar district dated 1072 where each member of the Jain community was asked to pay 1 Kasu each. Taxes were also levied on the right and left hand divisions of castes (Valangai idangai irai)[8]. Besides this there was a general social tax (details of the levy not clear) known as nattuppattam[9] or tax on the nadu.

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1. Ec., V(R), My.221.
2. Ec.,X, CB.19.
3. Ec., IX, Dv. 57.
4. Ec., X, Mb.49a.
5. Ec., V(R), My.221.
6. Ec., IV(R), Yl.98; Ibid., X, Mr.101.
7. Ec., X, Mb, 49a.
8. Ec., IV(R), Yl.98.
9. Ibid.

FIFTH CHAPTER

CHAPTER-V:

CURRENCY, WEIGHTS AND MEASURES:

Currency: It is generally believed that for a balanced and developed economy a uniform system of currency and weights and measures is desderitum.

As far as can be gathered from epigraphical evidences for the currency in Karnāṭak region it can be said that the Imperial Cōḷas extended the benefits of a uniform system of currency and coinage to the people of the region.

Regarding coinage of the Imperial Cōḷas in Karnāṭaka, the earliest is that of Rājarāja-I. It is a copper coin in Nagari characters found in the Chintamani taluk of Kolar district[1]. Another hoard of Cōḷa silver coins of Rājarāja ~~was~~ discovered at Kartōka in the North Kanara district,[2] could lead to infer that a portion of North Kanara district lying in the coastal region may have been the place of Cōḷa invasion.[3]

The Cōḷa system of coinage had a considerable impact on the future history of currency in Karnāṭaka. M.H. Krishna[4] asserts

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1. MAR., 1945, P.79; Also refer MAR., 1934 pp. 58-72 for a examination of Cōḷa coins.
2. Gupta, P.L., JNS.,Vol.XXIV, Pt.I & II, 1962, P.183.
3. Gururaja Bhatt, P., STHC, Manipal, PP. 34-35.
4. MAR., 1929, P.23.

that the coins of the Cola weightage had become quite established during the century of Cola rule in Karnataka so that the conquering enemy (i.e, the Hoysalas) had to adopt it. Even the Hoysala emperor i.e, Vishnuvardhana retained the Cola type of coinage in his own name perhaps (?) to indicate his victory over the Colas.[1] The Cola coins also spread to the northern portion of Karnataka as seen in the gold pieces with Tamil legends of western Chalukya King Jagadekamalla and of the Kadambas of Goa[2]. The adavalam gadyana[3] of the Kongalvas a feudatory family of the Imperial Colas in the 11th century, as Prof. Sastri[4] points out is not similar to gadyana but a reformed type of Cola gold coin. It is quite likely that during their subordination to the Imperial Colas they were loyal but when they became independent they started following their own pattern of currency system by giving new names to the coins though they retained the weight of the Cola coins.

Classification of Cola coins:

The following are the types of coins issued in gold, silver and other metals:-

1. Narasimha Murthy, A.V., COK, P.96.
2. IMCC, Vol.I, V.A. Smith, PP. 313-14.
3. Ec., I, 49.
4. K.A.N. Sastri., The Colas, p. 618; Codrington., CCC, p.8.

Gold:-

a) Gadyāṇa & Kalañju.

b) Maḍai and Poṉ.

c) Mañjāḍi Kunṟi, & Mā.

Silver:

a) Paṇa or Paṇam.

Copper:

a) Kāśu.

Gold:

Gadyāṇa and Kalañju: The gadyāṇa[1] or Kaḷañju[2] evidently the most popular gold coin was in circulation throughout South India to which Karnāṭaka was no exception. The gadyāṇa was named after the ruler, god or dynasty and weighed 60.1 grains according to K.A.N. Sastri[3] and more than a Kaḷanju according to Appadorai[4] ranging from 61.75 to 63 grains and approximately equal to half a sovereign. But during the Cōḷa period the Kalañju of 20 manjādis was equal to 72 grains or even upto 80[5]. The Kaḷañju was also considered as the unit for weighing gold and there is ambiguity about its weight.[6]

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1. Ec.,X, Mb.208. 2. Ec., V(R), TN.230.
3. K.A.N. Sastri., The Cōḷas, P.618.
4. Appadorai, A., ECSI.,Vol.II, P.710; Saletore, B., SPLV, II, Madras, 1934, Glossary, P.437 - A gadyāṇa was equal to 52 grains.
5. Codrington., CCC, pp.3 & 7. 6. Prannath., SECAI, P.91 - The author says 57 gr. and according to Govt. Epig Report it is 80 grains - For detailed information refer Appadorai, A., ECSI, II, P. 709.

Kuppuswamy[1] is of the opinion that the term Kalanju gets its name from an indigenous seed Kalanju or malacca beans. The modern equivalent of a Kalanju was equal to three Akbari rupees or three and a half rupee[2].

Mādai[3] and Pon[4]:

Hultzsch[5] gives madai a Kannada origin who ascribes it to Vikramaditya VI and madai (gold coin) was in circulation during the sway of Imperial Cōlas[6] in Karnātaka which was equivalent to a pagōda[7] or half a pagōda[8].

Pon or honnu generally stands for pure gold and the madai can be included under this category. Pon a gold coin was equal to the full weight of one Kalanju. The purity or a fineness of gold in the madai pon was tested with reference to madhurantakamadai[9] which was the standard and was superior in its gold content named after Madurantakan (Title of Uttama Cōla). It is said to have been equivalent to one Kalanju of

1. Kuppuswamy, G.R., ECMK, P.144. 2. Prannath., SECAI., pp. 91-92. 3. Ec., V(R), TN.233; A madai was equal to one Kalanju or 70 grains of gold. 4. Ec., X, Kl.112a. 5. EI., VII, P.130, Fn.1.
6. Ec., III(i), TN. Nos.15 and 33.
7. G.R.Kuppuswamy., ECMK, P.144.
8. Appadorai, A., ECSI., II(vi), P.716; Saletore, B., SPLV, II, Gl. P. 450.
9. Ec., X, CB.24; ARE., 1913, II, 22.

gold or 9½ māttu or two Kāśus.[1] Reference to madurantakamādai is found only in an inscription of the 23rd Regnal year of Kulottunga Cōla-I dated 1092[2] which means that it was put into circulation in the region later on. Prior to this we find the reference to mudigonda-Śōlamādai[3] (the title of Rājendra Cōla) in an inscription of the same dated in the 24th regnal year 1035-36. It also records that a gift of 3 mudigonda-Śōlamādai yielded an interest of ¾ Pon and 3 manjādi at the rate of a Kunri per mādai. This coin issued by Rājendra Cōla was not in frequent circulation both in Tamil country and Karnātaka.

In 1058-59 a record from Hale Ālūru[4], Chamarajanagar taluk of Mysore district of the 7th regnal year of Rājendra Cōla-II (1052-64), we notice the introduction of a new mādai antiyakā-baranānmādai[5]. It states that 3 Khandugas of land was sold for 20 antiyakābarananmādai, weighed by Adisadanapananagadanidai (a standard weight for weighing gold) exclusively noticed in Karnātaka only, mostly a modified form of currency issued by Rājendra Cōla-II elsewhere. The fineness of gold was expressed in many ways. The term Śembon (yellow and pure gold) or tulainirai Śempon of Rājarāja's inscriptions[6], indicated standard and pure type of gold in the Cōla empire which was

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1. Raman, K.V., SVT, New Delhi, 1975, P.143.
2. Ec., X, CB. 24.
3. Ec., V(R), TN. 232.
4. Ec., IV(R), ch. 186.
5. Similar to Bhujabala Viranmādai it is possible that this coin also issued in the name of a chieftain ruling in the same region - 48 of 1893, 453 & 360 of 1919.
6. Ec., V(R), TN. 230.

carefully weighed and tested by the government officials like dharmakanakkan and Perundanam[1].

Miscellaneous gold coins:

A Kannada record[2] of Rājendra Cōla-I dated 1023 mentions a grant of 57 gadyānas in gold, 359 golden grains of rice and 42 porul for the Brahmins and ascetics.

Next to this gold coin [i.e., Pon and madai ranks manjādi[3] which was equal to one Kalañju, Kunri[4] and mā[5] are also gold coins.

Silver:

Pana or Panam[6]: Silver pana or panam in English, circulated in the midst of the country in general. The Cōla inscriptions make references to panam though it is not clear whether it was silver or gold. The gold and silver panam was 1/10 of gadyana or Kalañju in weight and value respectively[7].

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1. Ec., V(R), TN.229.
2. Ec., IX, Ht.10.
3. Ec., X, Kl.112a.
4. Ec., V(R), TN. 232.
5. Ec., IV(R), Ch.133; 1 Mañjādi = 2 Kunri = 10 mā = 40 Kani; mā is 1/20th Kāsu.
6. Ec., IV(R), Yl.70.
7. SII., XI(ii), Nos. 179 & 181 - gadyana and Kalañju weigh 56.82 gr. and pana of same metal 5.8 gr. ; The silver pana of the same weight as gadyāna is however 1/10 of its value - Also refer Appadorai, A., ECSI., II, P. 711.

Pana was silver coin next to gadyāna mentioned in inscriptions belonging to most parts of Karnātaka.

Copper:

Kani: Kani[1] is another smaller unit of currency mentioned next to Panam in the inscriptions, equal to 1/64 of a Panam and was a copper coin.

Kāśu[2]: The Kāśu which was the poor man's money marked another denomination of Cōla currency very often circulating in Karnātaka. The Kāśu came into use from the times of Aditya-II (965-970) though in Karnātaka we get reference to Kāśu only from 1057 i.e., during the rule of Rājendra Cōla-II.

Though we notice bilingual Cōla records throughout southern Karnātaka we do not find any bilingual coins circulating in Karnātaka from which can be inferred that the Cōla coins were issued from a central mint for circulation in the region and elsewhere.

Another peculiar feature is the absence of references to mints in the inscriptions, and the centres of issue of coins in Karnātaka during the Cōla occupation. But there are indirect references to adhikāris and central officials who

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1. Ec., V(R), TN. 104.
2. Ec., X, Mb.107; G.R. Kuppuswamy., ECMK., P.145 - The author has given the exchange value of the coins based on metallic content which are as follows:- 1 gadyāna=10 panas; 1 pana=20 visa; 1 pana=4 hāga; 1 hāga=2 bale; 1 pana = 64 Kāni; 1½ tara = 1 Kāni.

checked the correct weight of coins which presupposes the existence of mints here. They were asked to supervise and check the minting operations to ensure purity and standard of the metal.

It is noticed that the inscriptions of the region do not give an exhaustive list of all the types of coins found generally circulating either in the remaining parts of Cōḷa empire or in Karnāṭaka elsewhere during the same period. The absence of references to such denominations in gold such as varaha in silver and other metals haga, bele, Visa, tara, Kakini remains unexplained. The Cōḷas being staunch Śaivites may not have issued varaha coins, generally associated with Vaishnavism and as regards the other denominations they were merely of local interest.

WEIGHTS AND MEASURES:[1]

(1) Land Measurement and its units:

During the period of Cōḷa occupation lands were measured by the same units of measurement in Karnāṭaka as in Tamil land apart from the local existing ones.

The following are the units of weights and measures:

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1. Refer Pran nath., SECAI, ch.II, P.71ff; Maity S.K., ELNIGA., P.35ff; Sircar D.C., IPG, P.407ff for a theoretical discussion, table and meaning of several terms related to weights and measures.

Land Measurements:

Mattar

Kamma

Veli or beli

Salage or Kalani Salage

Kuli

Bhumi or mannu

Land-sowing capacity:

Kolaga

Kanduga

Commodity Measures:

Kalam; balla; tuni; Padakku; Kurruni; marakkal; nali; Padi; Uri; Sirrurai; Urainali; Ulakku; alakku; Sevidu; torai; Viral; Pidi; Mana; Putta.

(a) Mattar or mattaru:

Mattar[1] or mattaru[1] is a common unit of measurement used for measuring wet, dry and garden lands in Karnataka from early times. ~~While~~ The Tamil inscriptions issued by the Imperial Colas are silent about this unit, the Kannada epigraphs prominently speak of it throughout Karnataka which indicates that the local practice was allowed to be continued by them.

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1. See Maity., ELNIGP, P.42 for mention of Bhumi. Mattar were circulated in Mysore and Hassan regions.

Kamma[1] or Kambha:

Kamma in Tamil or Kambha in Kannaḍa a sub-division of both mattar and Salage[2] was a popular unit of measurement. A Kamma measured in area was 150 of an acre or thirty two square yards[3].

Vēli:[4]

Vēli the more popular during the rule of the Imperial Cōḷas in the Tamil country was also adopted in Karnāṭaka as noticed in the inscriptions from districts of Bangalore, Kolar, Mysore Mandya and Coorg.

A Vēli was equal to 6.6 acres. We can say that both mattar and Vēli were in vogue and use in same areas of South Karnāṭaka occupied by the Imperial Cōḷas.

Salage[5] or Kaḷani Salage[6]:

Salage and Kaḷani Salage - both of them found in the Mysore province - the latter evidently employed for measuring wet lands only.

Kuppuswamy[7] interprets the term Salage as derived from the

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1. Ec.,IX, Nl.1.
2. Ec.,VI(R), Sr. 114.
3. Kuppuswamy, G.R., ECMK, P.147.
4. Ec.,V(R), TN.227; Refer Appadorai, A., ECSI.,II, App. iv.b; Prannath., SECAI, p.85 table VIII for conclusion.
5. Ec., VI(R), Sr.114.
6. Ec., V(R), Kn.116.
7. Kuppuswamy, G.R., ECMK, P.148.

steel rope, steel rod or chain used by surveyors for measuring land (Salaki).

Kuli:[1]

Even as Veli the Kuli was commonly used specially in the districts of southern Karnataka. From 100 to 3000 Kulis in units were usually measured by the rods known as padinen San Kol[2] or 18 spans.

An inscription[3] of Kulottunga Cola-I dated 1072 records that a rod of 18 spans was equal to 12 fingers (viral) or approximately 1 foot. The rods varied in length and they were fourteen, sixteen[4], eighteen, twenty[5] and twenty-two spans in the occupied areas. One Kuli equalled to 576 ft. and 144 ft. in some parts[6].

Bhumi[7] or mannu:

This was also a unit of measure less than an acre in area.

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1. Ec.,IX, Nl. 7a.
2. Ec.,X, Mb.105(c).
3. Ec.,X, Mb.49(a).
4. Ec.,IX, Nl.7a.
5. Ec.,X, Sd.91 - the same span was followed by the Hoysalas in the following taluks: Nl=16; Mb=18; Hn=46; Bl=64; Tm=110 spans
6. Kuppuswamy, G.R., ECMK , P.163 Fn - The author says that the Kuli, a term not unfamiliar to the region of Karnataka meant only a pit of 159 ft. for planting arecanut trees.
7. Ec.,IV(ii), Gu.66.

Land-sowing capacity:

The land measurements were also indicated by their sowing and productive capacities like the Kolaga[1], Khanduga[2] and ~~bhatta~~ ballas[3] noticed from the Cola lithic records of Karnataka. The accuracy of linear measures in use were judged with reference to standardised measure[4] as the Kaladi (Rulers feet) or the Kalalvu Kuli[5] found in the Yelandur inscription of Kulottunga Cola-I evidently recognised by the King as legal though the others were allowed to remain. The standard measure was found used in Tamilnad mostly and probably attempted to be introduced in Karnataka by Cola adhikaris quite sparingly. The measuring rod after Tamils known as tambula is found in use in Mysore.

Weighing Stone Measures:

The Colas invented various types of Kals or stone measures for weighing gold and other metals. The adavallan; Kemponagarasunirai[6] of Tadimalingi; Niraikal[7] of Tadimalingi (Rajaraja's

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1. Ec., III(R), Hg.58; Kolaga=4 ballas=72 tolas or 840.81 grs.
2. Ec., X, Mb.203; Khanduga = 20 Kolagas.
3. Ec., III(R), Gu.56.
4. Refer Yazdani., EHDI, I, P.438 for K.A.N. Sastri's views.
5. Ec., IV(R), Yl.98; Kaladi according to Kautilya worked out by prannath was equivalent to 14 angulas or 10.5 inches but according to Mahadeva it was 15 angulas or 11.25 inches - prannath., SECAI, P.71.
6. ARE., 491 of 1911.
7. Ec., V(R), TN.230.

period); Kāsukkal[1] which was usually kept in the temple treasury (bandara) for weighing 100 Kalañju of gold; Kudisaikkal[2] a standard weight (for weighing gold) of Rājadhirāja-I in the city of Nandi hill in Chikballapur taluk of Kolar district where a plate of gold weighed 2½ Kalañjus and 1 manjādi and Kudinaikkal[3] of Kulottunga Cōla-I. It seems to be a peculiar feature of Tamils in Karnātaka not generally forthcoming in the inscriptions issued by the other contemporary rulers in Karnātaka.

Commodity Measurements:-

Though food-grains like rice, paddy, jowar, wheat continued to be measured by traditional units in Karnātaka the impact of the Cōla system came to be felt.

The units already used in Karnātaka were Salage[3a], balla[4], mana,[4a] putta[5] and Kolaga[6] are also found used by the Cōlas which is revealed by their Kannada records. Apart from this the

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1. Ec., V(R), TN.227.
2. Ec., X, CB.21.
3. Ec., X, CB.24.

3a. Ec., VI(R), Sr.114.

4. Ec., VI(R), Sr.78; 1 balla = 18 tolas or 209.9 gr.

4a. Ec., III(R), Nj.215.

5. Ec., III(R), Hg.32; mana = 4½ tolas.
6. Ec., III(R), Hg. 58.

inscriptions in the districts of Bangalore, Mysore and Kolar refers to units such as nāli[1], padi[2], Kuruni[3], Kalam[4] (in Kolar), mā[5] (in T'Narasipur) alākku, alakku, padakku[5a] and Ulakku[6] (all four found used in Mulbagal taluk) evidently introduced by the Imperial Cōlas.

Marakkals:

Marakkals came to be designated after Jayangonda Sōlan[7], Arumōlidēvan[8] (Surname of Rājarāja) which were in common vogue especially in Kolar and Bangalore district used for measuring commodities.

The temple lamps including its mould were weighed by the scales (Kōl) of Ayiravan.[9]

Liquids like milk, curds ghees in addition to being measured by local unit also adopted Tamil measures in Karnātaka such as padi, Sevidu[10], nāli, uri[11], Sirrūrai[12] (smaller urai),

1. Ec., IX, cp. 128.
2. Ec., X, Kl. 108, Mb.49a.
3. Ibid.
4. Ec., X, Kl.112a.
5. Ec., V(R), TN.247.
5a. Ec., X, Mb.105a.
6. Ibid.
7. Ec., IX, cp.128
8. Ec., X, Kl. 106a.
9. Ec., X, Mb.42f.
10. Ec., X, Kl.106d, 108.
11. Ec., V(R), TN.247.
12. Ec., III(R), Nj.132.

urainali[1], tuni[2], torai[3], viral[4].

Oil was measured by mana and pidi[5].

The Nidugal Colas of the pavaguda taluk of Tumkur district who were the feudatories of Imperial Colas for sometime followed a type of measure known as Rajaraja Sanchika[6] about which much is not known.

Pulses, Sugar, Camphor, pepper, salt, Jaggery, coconuts, arecanuts were weighed in palams[7] and other miscellaneous weights like Korul (?), Porul[8](?), one headload (pore)[9] of hay and one bundle (Kante[10]).

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1. Ec., IX, Dv. 76.
2. Ec., V(R), TN. 247.
3. Ec., X, Kl. 108.
4. Ec., X, Mb. 49a.
5. Ec., V(R), TN.233 - muppidi or 3 pidi of oil granted for the temple lamp.
6. ARE., 8 of 1917, Also refer Kuppuram, G., "The Nidugal Colas - A brief study (1100-1285)" - 1st session of South Indian History Congress, Madurai, Feb.15-17th 1980.
7. Ec., X, Mb.42f - Here the lamp's wt. was 7 palams.
8. Ec., IX, Ht. 10.
9. Ec., III (R), Nj. 215.
10. Ec., III(R), Nj. 215.

The relative values of measures used by the Cōḷas in southern Karnāṭaka is worked out by Appadorai[1], Prof. K.A.N. Sastri[2] and redrawn by G.R.Kuppuswamy[3] in modern decimal system finally confirmed in the famous Kolar inscription[4] of Kulottunga Cōḷa-I.

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1. Appadorai, ECSI, II, P.783; Refer prannath., SECAI, table 5:
   5 Sevidu = 1 ālākku (2.33 grs.)
   2 ālākku = 1 uḷakku (4.666 grs.)
   3 uḷakku = 1 uri (9.32 gr.)
   2 uri = 1 nāḷi = 1 padi (18.656 grs.)
   8 nāḷi = 1 Kurruni= 1 marakkal (149.248 gr.)
   2 Kurruni= 1 padakku (298.496 grs.)
   2 padakku= 1 tuni (596.95 grs.)
   3 tuni = 1 kalam (1 Kg. 509 grs.)
2. K.A.N. Sastri., The Cōḷas, P. 624; Linear Measures equivalents:
   8 torai (rice corn) = one viral (finger)
   12 viral = one San (span)
   2 San = one mulam (cubit).
3. G.R.Kuppuswamy.,ECMK, P.166 Fn.130.
4. Ec., X, Kl. 106d & 108.

ANNEXURE I

TABLE OF COINS COMPILED FROM CŌḶA INSCRIPTIONS OF KARNĀṬAKA

S.No.	Name of Coin	Findspot	Date (A.D.)	Name of the Ruler	Reference
1.	Gadyāṇa	Hebbani, Mb: Tq , Kl. Dt.	1000	Rājarāja-I	Ec., X, Mb. 208.
2.	Kalañju	Tadimalingi, TN Tq , Mys. dt.	1004-05	-do-	Ec., V(R), TN. 230.
3.	Tulaiṇirai Sempon	-do-	-do-	-do-	-do-
4.	Pon	Kolar	1022	Rājendra Cōḷa-I	Ec., X, Kl.112a.
5.	Kāṇi	-do-	-do-	-do-	-do-
6.	Manjāḍi	-do-	-do-	-do-	-do-
7.	Magani	-do-	-do-	-do-	-do-
8.	Poruḷ(?)	-do-	1023	-do-	Ec., IX Ht. 10.
9.	Idaikondavar antiya Kābharanan madai	Mysore	-do-	-do-	Ec., IV (ii), Ch.69.

S.No.	Name of Coin	Findspot	Date(A.D.)	Name of the Ruler	Reference
10.	Mudigonda Sōla madai	Tadimalingi TN.Tq ,Mys.dt.	1035-36	Rājēndra Cōla-I	Ec., V (R), TN. 232.
11.	Kunri	-do-	-do-	-do-	-do-
12.	Madai	-do-	-do-	-do-	-do-
13.	Kāsu	Viragudi Mb. Tk , Kl. dt.	1057	Rajendra Cōla-II	Ec., X, Mb.107.
14.	Antiyakābaranan Mādai	Hale Āluru, Ch.Tq., Mys.dt.	1058-59.	-do-	Ec.,IV(R), Ch.186.
15.	Ādavalamgadyāna	Coorg.	1070	Kulottunga Cōla-I	Ec., I(R), 49.
16.	Nokkimadai	Kolar	1072	-do-	Ec.,X, Mb.49b.
17.	Gachchānam	Arani, Kl.	-do-	-do-	-do-
18.	Madhurāntakam madai	Nandi. Kl. Dt.	1092	-do-	Ec.,X, CB. 24.
19.	Pana or Panam	Mysore	Palaeo-graphically assigned to 11th Century	-do-	Ec.,IV(R), Yl.70.

ANNEXURE II

TABLE OF WEIGHTS AND MEASURES (SHOWING THE EARLIEST REFERENCES AND THE AREAS CURRENT)

S. No. (1)	Name of Wt. & Mes. (2)	Date (3)	Place of earliest reference (4)	Taluk, District (5)	Other Areas (6)	Tamil & Kannada (7)	Reference (8)
1.	Khanduga	934	Bairakur	Mb, Kl.	My[1] Bn[2], Md[2a]	Kannada	Ec., X, Mb.203.
2.	Niraikal	1004-5	Tadi-malingi	TN, My.		Tamil	Ec., V(R), TN.230.
3.	Kuli	1005	---	Kl, Kl.	Bn[3], My[3a]	-do-	Ec., XVII, Kl.41; Ec., X, Mb.105c.
4.	nali	1007	Malur-patna	Cp, Bn.	Kl[3b], My[3c]	-do-	Ec., IX, Cp.128.
5.	Jayangonda Sola marakkal (ma?)	-do-	-do-	-do-	My[3d] (ma)	-do-	-do-

1. Ec., IV(R), Ch.145; Ec., V(R), TN.57; Ec., III(R), NJ.213; Ec., IV(R), Hs. 4 & 5; Ec., IX, Nl. 1; Ec., III(R), Gu.102. 2. Ec., IX, Ht.111. 2a. Ec., VI(R), PP.44. 3. Ec., IX, Cp.88; Ec., IX, Nl.7a; Ec., IX, Ht.36; Ibid., IX, Ht.142. 3a. Ec., IV(R), Ch.303. 3b. Ec., X, Kl. 112a; Ec., X, Mb.107. 3c. Ec., V(R), TN.247; Ec., IV(R), Ko.103. 3d. Ec., V(R), TN.247.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
6.	Kalam, tuni, Kuruni.	1007	Malūrpatna	Cp, Bn.	My[4] (Kuruni) Kl[4a] (Kalam & tuni) My[4b] (Kalam & tuni)	Tamil	Ec., IX, Cp.128.
7.	balla	1012-13	Balamuri	Sr, Md.	My[5]	Kannada.	Ec., VI(R), Sr. 78.
8.	Vēli	Palaeographically assigned to 11 cent.	Tadi-malingi.	TN, My.	Bn[6], Kl[6a]	Tamil	Ec., V(R), TN.227; Ec., IV(R), Yl.98.
9.	Kāsukal	-do-	-do-	-do-		-do-	-do-
10.	Pidi	1015-16	-do-	-do-		-do-	Ec., V(R), TN. 233.
11.	Mākanis or māgani	-do-	Suttur	Nj, My.	Kl[6b]	-do-	Ec., III(R), Nj. 213.

4. Ec., V(R), TN.229; Ibid., IV(R), Ko.103. 4a. Ec., X, Kl.112a, 108. 4b. Ec., V(R), TN.247.
5. Ec., III(R), Nj. 213.
6. Ec., IX, Nl.37. 6a. Ec., X, Mr.101. 6b. Ec., X, Kl. 112a.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
12.	Kuḷas or Koḷaga	1020	Beḷatūru	Hg, My.	My[1], Kl[1a], Md[1b]	Kannada	Ec., III(R), Hg.58.
13.	Paḍinārkōl	1029	Śōladēva-nahaḷḷi.	Nl, Bn.		Tamil	Ec., IX, Nl.1
14.	Kammas	-do-	-do-	-do-		Kannada	-do-
15.	Koruḷ (?) pore, Kante, maṇa	1032	Sutturu	Nj, My.		-do-	Ec., III(R), Nj. 215.
16.	Palam, Ayiravan Kōḷ	1033	Kl.	Kl, Kl.		Tamil	Ec., X, Kl.109a; Ec., X, Mb.42f.
17.	Uri, Padakku, mā	1048	Madhava-mantri	TN, My.	Kl[2] (Padakku)	-do-	Ec., V(R), TN. 247.

1. Ec., V(R), TN. 142; Ec., III(R), Nj. 241; Ec., IV(R), Ko. 65. 1a. Ec., X, Ct. 30
1b. Ec., VI(R), PP. 44.
2. Ec., X, Kl. 108

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
18.	Kuḍiśai-kkal	1049	Nandi hill.	CB, Kl.	–	Tamil.	Ec.,X, CB. 21.
19.	Bhaṭṭa or (ghaṭṭas)	1049	Chikka-kāṭi	Gu, My.	–	Kannada.	Ec.,X, Gu.56; Ec., III(R), Hg. 61.
20.	Urai nāḷi	1050	Gaṅgavara-paḷḷi	Dv, Bn.	–	Tamil	Ec.,IX, Dv. 76.
21.	Padinentu Śankōl (18 spans)	-do-	Yeldur	Mb, Kl.	–	-do-	Ec.,X,Mb. 105c.
22.	Arumoḷidēvan marakkal	-do-	-do-	-do-	–	-do-	Ec.,X, Mb.106a.
23.	Puṭṭas	1053	Koḷagāla	Hg, My.	–	Kannaḍa.	Ec.,III(R), Hg.32.
24.	Ādiśadana-Panaṅgaḍan iḍai	1058-59	Haḷe Āluru	Ch, My.	–	Tamil	Ec.,IV(R),Ch.186.
24a.	Torai	1071	Kolar	Kl, Kl.	–	-do-	Ec.,X, Kl.108.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
24b.	Viral (equal to 12 fingers)	1072	Avani	Mb, Kl.		Tamil	Ec., X, Mb.49a.
25.	Ulakku	1073	Yeldur	Mb, Kl.		-do-	Ec., X, Mb.105a.
26.	Kudinai-kkal	1092	Nandi hill.	CB, Kl.		-do-	Ec., X, CB. 24.
27.	Salage, Kalani Salage	11th Cent.	Arakare	Sr, Md.		Kannada & Tamil	Ec., VI(R), Sr.114.
28.	Iruppadin San Kol (20 spans)	1102	Nandana-vana	Sd, Kl.		-do-	Ec., X, Sd.91.
29.	Kālalavu Kuli	1104	Agara	Ch, My.		-do-	Ec., IV(R), Yl.98.
30.	Sirrūrai	12th cent.	Dēbūru	NJ, My.		-do-	Ec., III(R), NJ. 132.

SIXTH CHAPTER

CHAPTER-VI

SOCIETY, RELIGION AND EDUCATION

Section.1:

Society:

The Cōḷa society in Karnāṭaka was comprised of several group of people which formed the "right and left hand classes (Valaṅgai and iḍaṅgai), the Brahmins and non-Brahmins though the village communities evidently acted as the main force of stabilising the economy in the Cōḷa state[1]. Though as truly pointed out by Prof.K.A.N. Sastri[2] there is no ugly evidence of social conflicts between the upper and lower classes, the fact remains inescapable that the rural communities who toiled in the fields did not enjoy or consume all the fruits of their labour largely appropriated by the privileged upper classes in the society. The inscriptions are also silent about the vicissitudes of the agricultural community who were mainly responsible for the agricultural prosperity and a flourishing trade in the Cōḷa state.

The Cōḷa state and society continued to maintain the traditional hospitability by undertaking the rehabilitation of the

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1. Refer Kuppuram, G., "Role of the village communities in the Cōḷa period" - JTS, No.16, Dec.1979, PP.19-28.
2. K.A.N. Sastri., The Cōḷas, P.546.

handicapped persons in the society. For instance it is clear from an inscription[1] of Kulottunga Cōḷa-I dated 1071, that they (the blind and dumb) were given food and shelter in the Kolaramma temple.

Classes of people:

The information regarding the classes of people in the Cōḷa occupied areas of Karnāṭaka is not as abundant as it is in the rest of the empire. The Cōḷa state did not maintain any community or region wise census to enable us to judge the numerical strength of each community living in the region. But statements found in the inscriptions[2] for e.g., the 32 growing towns (valarpuram) reveal the exapansion of the towns either due to urbanisation or industrialisation.

Secondly an undated record from Mysore[3] refers to the 32 paṭṭanas with Paramēśvari, tisaiāyirattaiññūrruvar of the four directions and the virasamaiya who met at Maṅgala for mercantile discussions.

As usual we notice references in the inscriptions to the four varṇas and other mixed sections of people in the Cōḷa society as indicated below:-

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1. Ec., X, Kl.108.
2. Ec., V(R), Kn.116.
3. Ec., IV(R), ch.133.

brahmins[1], Vellālā[2], Vaiśya[3] and untouchables[4] (i.e., holeyas and paraihs).

The earliest literary reference to society and caste is borne out by the Tamil Chronicle Kongudeśarājākkal[5] (14th-15th century) Though the work belongs to a later period, it helps us to know the initial cultural contacts between Karnāṭaka and the Tamil country. The Cōḷa rulers in question gave the town of Keriyūr (Renamed as Rājarājapuram alias Talakāḍ, the northern most part of the Kongu country) "to the merchants of Talavanapuram and by their hands made agrahāras for the brahmans and gave these to them, these Vaiśyas having always accustomed to worship the divine Brahmāns (deva brahmaṇās"[6]) pointing out the benevolent nature of the Cōḷa rule and tolerance between two castes.

Brahmins:

There were several sub-sects among the priestly class as below: Śiva-brahmāna[7], Śrivaiṣṇavas[8], Śrimaheśvaras[9] and bhaṭṭas[10].

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1. Ec.,IX, cp.42a.
2. Ec.,X, Bg.7.
3. Ec.,X, Kl.43.
4. Ec.,IV(R), Yl.98; Ibid.,X, Mr.101.
5. Kongudeśarājākkaḷ.,No.6, 1950, Taylor's Trans, MJLS, Vol. VII, P.17; Arokiaswamy, M., The Kongu country, PP.204-205.
6. Arokiaswamy, M., op.cit.
7. Ec., X, Kl.149a.
8. Ec.,V(R), TN.232.
9. Ec., X, CB.24.
10. Ec., IV(R), Yl.98.

The Settis[1] of Karnātaka were largely Śaivites and the Śri-vaisnavas constituted a part of the priestly class. The Śrivaisnava priest had the main responsibility of protecting the charities made to the temple apart from to the care of iraiyili i.e., lands granted to families on certain conditions and attending to the problems of those communities.

Vellālās:

The Vellālās[2] and pille[3] or pillai were merchants originally found distributed in the Kongu-nād i.e., Coimbatore, Salem and Periyar districts and during the period of Cōla occupation they migrated to Karnātaka and scattered themselves in all parts of the region.

Tuluva Vellālārs (the mudaliyār or the modern mudaliar community) also appear frequently in the inscriptions[4] of the period. The Tuluva Vellālās constituted a greater portion of the settlers and domicile of Tulunād and adhered more to cultivation. Special rights were conferred on the Tuluva Vellālārs for e.g., the Kāniyam, meris ('mirasi' - a title indicating landlords seen in Tanjore district even today) etc., which were signs of their social status. These amenities

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1. Muruga Setti - Ec.,III(R), Hg.58 dated 1020.
2. Ec.,X, Bg.7; Also refer; "The Kongu Vellālās of Coimbatore" - JTS, No.16, Dec. 1979, PP.34 - 47 - for a detailed discussion.
3. KI.,V, 105 - Nandanapille is found mentioned.
4. Saletore, B.A., Ancient Karnātaka, Vol.I, History of Tuluva Poona, 1936, PP. 213-214.

were bestowed upon them by Ādondai Cakravarti which continued to remain hereditary till the present day.[1] The carpenters and the smiths added a suffix to their names of Tamil origin as 'aśariyan'[2] or 'acharya'[3] which indicates their family surnames or sub-caste and place of origin.

Vaiśya:

The members of the 'chetti' community who belonged to the vaiśya caste occupied places of importance in nādu and nagaram and followed the profession of oil merchants. An inscription[4] of Rājendra Cōla dated 1033 refers to one Samaiya Śenapati chchettiyar who hailed from Kongu country and belonged to the community of oil-monger (ennai vaniyari-daippo Kondu Viyāpāri).

Rathakāras:

We have epigraphical allusions to the particular caste of Rathakāras - who emerged out of a mixed caste or union. A record[5] of Kulottunga Cōla-I states that the bhattas of Rājaśraya-caturvēdimangalam consulted the śāstras and framed out the professions to be followed by the anuloma caste of Rathakāras viz., architecture, coach and chariot building,

1. Ellis cited by wilson., Mackenzie Collections, I, PP.190-191.
2. Ec.,IX, Cp.88c.
3. Chōlachari the composer of the Śasanam - Ec.,III(R), Nj.169.
4. Ec., X, CB.19.
5. ARE., 479 of 1908; Ibid., 1909, II, 45; Also the Mitāksarā on Yājnavalkya, I, 95.

the erection of gopuras and mandapas and the manufacture of sacrificial instruments is borne out by the view of Vijñānēśvara, the author of Mitaksarā (the contemporary jurist).[1]

Military classes (Velaikkarars, idangai and valangai):

Other classes seen prominently figuring in Cōla inscriptions consist of the velaikkarars or the personal body-guards of the ruler again sub-divided into the right hand and left-hand[2] i.e., the valangai[2a] and Idangai groups. We also notice references to a vaduga vēlekara[3] i.e., from the Telugu or a northern country, probably he must have migrated or transferred to Karnātaka by the Cōlas during their invasion. There were frequent clashes[4] between the right and left hand castes who belonged to the warrior class. Almost 70% of the total strength of the army comprised these sections of people.

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1. K.A.N. Sastri., The Cōlas, P. 549.
2. Ec., X, Mb.49a; Ec., V(R), Kn.110.

2a. See Burton Stein., peasant state and society in Medieval south India, New York, 1980, PP.193-195 - for a detailed discussion on the Right and left hand classes. The scholar also points out to the conflicts between the Valangai and others of the conquering force which has taken up residence in and claiming control over the area.

3. Ec.,VI(R), pp.44.
4. Vanamamalai, N., in 2nd PICTS, 1971, Madras, PP.239-44; Also refer Chattopadhyaya, D, (Ed)., History and Society, Calcutta, 1978, p.39.

Even Valañjiyār (i.e., banajigars) of the trading community and the nagarattar or the nagartha of the Kannaḍa country[1] served in the Cōḷa army.

Tribal classes:-

Among the tribal class we find the Kallars[2] (in poor vicinity and visibility), malan[3](?), vēdar[4] (hunters), manradi[5].(shepherds) and some hill tribes[6] who were not given much social importance by the Imperial Cōḷas, the reason that they were adherent or inhabited the macro and micro parts of the Cōḷa empire.

The Cōḷas distributed the key posts in the empire either to their own kith and kin or the members of royalty or the first two upper classes who influenced the rulers more than the remaining two lower classes. This clear distinction and distance between the nobility and common people in the Cōḷa state led to class-conflict and closely here and there though suppressed ultimately. It was this factor which gave rise to independance of petty chieftain or family of feudatories in and around the Tamil country.

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1. Rao, C.H., Mys.Gaz, P.965.
2. See my article for clear discussion in JTS.,P.25.
3. Ec.,IV(R), ch.303.
4. Ec.,X, Mr.101.
5. Ec., IV(R), TN.170.
6. Ec., X, Mb.49a.

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Personal titles:

A consideration of the names of selected individuals who had high sounding suffixes like raya[1], rajan[2], mārayan[3] and adirāya indicated the social status enjoyed by them in society. Such titles were offered only to high officials and feudatories and in rare instances the middle class. It is evident that in the Cōḷa days "these titles became hereditary though when they were conferred, it must have been for personal merit or distinction"[4]. The earliest reference to these royal titles is found mentioned in Tolkāppiyam[5] of the early christian era. Another characteristic feature of the nomenclature of the Cōḷa officers was that the whole gamut of surnames of the ruling monarch was attached to the title endings; as for instance Rājarāja Brahmādhirāya was the surname of Krishna Raman who is found mentioned in the Kolar inscription[6] dated 1033 and who was the commander-in-chief of Rājarāja-I[7].

1. Ec., XVII, Kl.41.
2. Brahmadhirajan - Ec., XVII, Kl.41.
3. Pañcavanmārayan - Ec., I(R), cg.65.
4. Govindasami, S.K., "A Note on the Nomenclature of Chola officialdom - JIH., Vol.XX, 1941, PP.93-94.
5. Tolkappiyam., Sutra.63.
6. Ec., X, Kl.109.
7. Govindasami, S.K., op.cit, P.94.

The following are some of the further titles conferred on members of some nobility and common people as found in the Cola epigraphs of Karnataka:

(i) Cola narayana[1] and Mummadi Cola[2] (King of elephants) of Rajaraja-I in 991 and 1000 respectively;

(ii) Panchavan marayan the general of Rajaraja bore the title 'Telugaramari'[3]. He is also spoken of having bestowed the title 'Kshatriya-Sikhamani Kongalva'[4] on a soldier named Manija for his valour shown in the battle of panasoge in 1012-13;

(iii) 'Cola Ganga'[5] or 'the Cola who brought the water from Ganga river to his capital Gangaikonda Colapuram' - title of Rajendra Cola-I in 1015-16;

(iv) Conferring the title 'Goggiyachari'[6] on an individual by the Gavunda of Nagavadi for reasons unknown and several other inhabitants are witnesses to it in 1024-25;

v) Dynastic prefixes and the names after the rulers are also noticed viz., 'Nadagavundaraditya Chola gavunda'[7] Rachayya son of uttama Cola gavunda in 1053;

(vi) 'Virudarajabhayankara' or the terrible (?) - A title of Kulottunga Cola-I noticed from a solitary record[8] dated 1102-03.

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1. Ec., IV(R), ch.145.
2. Ec.VI(R), Sr.78; Ec., X, Mb.208.
3. Ec., III(R), Hg.7.
4. Ec., I(R), cg.65.
5. Ec., III(R), Nj.213.
6. Ec., V(R), My.221.
7. Ec., III(R), Hg.32.
8. Ec., VI(R), Sr.67.

Status of women:

Social welfare and Security measures:

Women in the Cōḷa soiety enjoyed considerable position and status as can be judged from a study of inscriptions. Women in Karnāṭaka under the Cōḷa rule enjoyed certain standards of freedom in all walks of their life. Since the rule of the Cōḷas over southern Karnāṭaka was for a short period it is difficult to get adequate sources throwing light on the status of women in the Cōḷa society. But the contemporary literary sources help us to a certain extent. It is common knowledge that the birth of a girl in a family in ancient India was considered inauspicious where she was even deprived of her property rights and social value of a son more than a daughter.[1] Evidences are lacking regarding the status of common woman in the Cōḷa society but women of the royal society enjoyed high status in the rights of property and played a dominant role in state.[2] This can be seen from the fact that the Cōḷa Kings granted to them independent powers.

The position and status enjoyed by women in the Cōḷa society may be analysed under the following categories:

(i) Royal women in administration,

(ii) Common women and social security,

(iii) Women and Religion,

(iv) Women and education.

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1. Altekar, A.S., The position of women in Hindu civilisation, 2nd Edn, Benares, 1956, P.3.
2. K.A.N. Sastri., The Cōḷas, P.552.

(i) Royal women and administration:

The Cola epigraphs of Karnataka refer to some queens and princess of royalty who took active part in state affairs. Thus for instance we find chaturvedimangalams or agraharas established after the names of two queens of Rajaraja-I which happens to be the earliest references in Karnataka epigraphs:

Punganur alias Trailokkiyamadevi
Chchaturpedimangalam[1] and
Vandur alias Solamadevichcharuppedimangalam[2].

Rajaraja's divine sister is identified from an inscription[3] dated 1013 in the name of a god at Malurpatna as Kundavai Vinnagar alvar. This lady was much respected in the Cola empire who made independent endowments to the temple of Tanjore district[4].

References to the queen of Rajendra Cola-I to Adhirajendra are found missing in the records.

We find mentioned Bhuvanamuludaiyal or Avanimuludaiyal[5] (the mistress of the whole world) the chief queen of Kulottunga Cola-I who ruled jointly with the King.

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1. Ec.,IX, Cp.128 dated 1007; Rao, C.H., Mys. Gaz, P.995.
2. Ec., IX, Cp.132 dated 1007.
3. Ec., IX, Cp.42a.
4. JTS.,Vol.X, P.83.
5. Ec., X, Mb.105a, Mr.101.

Of the three queens of Vikrama Cola Mukko-kilan adigal is referred to in inscriptions[1] dated from his 5th regnal year to 12th regnal years as sharing the rule of the King. Her name appears till the 12th regnal year and it seems that she must have died thereafter.

We also notice references to marriage alliances concluded between the Colas and western Chalukyas of Kalyani. The long-standing enemity between the Colas and Chalukyas ended after the defeat of Chalukyas by Virarajendra's army in the battle of Kudalsangamam, and conclusion of a matrimonial alliance between the two royal potentates.

Virarajendra gave his daughter (name not found mentioned in any of the inscriptions) in marriage to Chalukya Vikramaditya VI. Such alliances enabled the establishment of peace for some years in south India in the midst of long drawn conflicts.

By about 1200 we find one Cola mahadevi probably Cola consort and most senior queen of Vira Ballala Deva ruling over Kembala. She was an undaunted lady who personally went to the battlefield and honoured a dead hero with grant of Kodagi. From this we can infer that she was an able administrator and magnanimous lady.[2]

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1. Ec., X, ct.70; Ibid., sp.61; Rao, C.H., Mys.Gaz, Vol.II, pt.(ii), PP.1138-1139.
2. Ec.,V, Cn.205, PP.213-14; QJMS., Vol.LXII, April/Dec. 1972, P.50.

(ii) Common women and social security (Sati):

It is not only that royal women displayed their abilities in the Cola administration but also the common woman who contributed much more effectively in safeguarding the Cola territory and sometimes sacrificed their lives in the act. An interesting Kannada record[1] from Siddanahalli about a heroic lady fighter in 1041 is the only solitary and unique evidence of a common woman staging her acts of bravery. This relates to the act of bravery put up by Lakshamma gavundi daughter of Machagavunda who fought and died in the recovery of the cattle. In memory of her death a viragal was erected by the village officials and the Sasanam engraved by Mudigondacholapatti. This interesting event reveals that common women in medieval Karnataka were courageous enough to act as protectors of the society along with men.

It is equally interesting to note that family women were not confined to the four walls of their house but enjoyed considerable independent powers and joined the male members of

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1. Ec., IX, Ht.11, P.89 (Trans) - .....Sri Rajendra Chola Devarpirthuvi Sasyam geyyuttiire.....Macha... gavundan avana magal lakshammagavundi Sarrkkanuru pagare yald-atti Kadi Turuvam malch Sattu Sagga ......; QJMS., Vol.LXIII, April/Dec., 1972, PP.36-55.

the family in making grants to temples etc. An inscription[1] of Rājrāja-I dated 1913 refers to a wife ponnakka of a village official of Hoṅganūr who made grants for the god Kundavai Viṉṉagar āḻvār.

There is also reference[2] to a lady (maṅgai) making a gift of 3 pon of gold to the god of Talaikkāḍ alias Rājarājapuram. Instances are not wanting of acts of charity by women like Manniyabbe who made grants for the brahmins and ascetics (tapasiyar)[3] of the temple in 1023. In 1032 Guṇḍabbe wife of Maraya seṭṭi of Srotiyūr constructed a temple for god Mūlasthanadēva and made a gift of fallow lands by the side of the canal running east of the temple.[4]

The personality of woman and her beauty is clearly pictured by the author of Kalingattupparani[5] who refers to the lonely woman of Malaināḍu (Kerala and Coorg) and Tuluva-nāḍu (Mangalore). The military expedition by Kulottunga Cōḷa-I to these places provided an opportunity to get some of them to his court. Verse 43 of the work makes out the interesting fact that the women of Karunāḍiyar or Karnāṭaka were also conversant with Tamil and Telugu languages - speaking to the

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1. Ec., IX, cp. 42a.
2. Ec., V(R), TN.247.
3. Ec., IX, Ht.10.
4. Ec., III(R), Nj.215.
5. Kalingattupparani (In Tamil)., by P. Palanivel, Madras, 1975, pp. 18-19.

multilingual nature of the people.

It is a well known fact that the life and honour of woman was not always safe and inscriptions[1] from Kolar district speak of assault on innocent woman by unscrupulous elements, sometimes for political motivated causes. The cow raids sponsored by political rivals provided a welcome opportunity for such acts of molestation of woman. It was also a device to invite the villagers for a battle with the eventual object of occupying the territory of the chief antagonist pushing the boundary across the village.

At the same time there were always young men available who volunteered and protected the life and honour of the women in distress and lost their lives in them which fully reveals the sympathetic attitude shown towards the weaker sex.

Women were not exempt from labour and contributed their might to the exchequer. An inscription[2] of Kulottunga Cōḷa dated 1072 mentions that two women servants (peṇḍir aḍiyaḷ) should supply their labour to the temple without any payment (veṭṭi) from every house except those of the school master (uvatti), temple manager and watchman in the temple of piḍāriyar at Kolar.

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1. Ec., X, Sp.14 dated 1015; Ibid., X, Sd.66 dated 1080.
2. Ec., X, Mb.49a.

Even Temple dancing girls i.e., Devadiyargal who belonged to the class of courtesans are found for the first time in 1071 serving in the Kolaramma temple and who were paid in kind[1] During the reign of Rājarāja, the Tanjore temple had about 400 dancing girls for temple services[2]. This practice was not opposed by the Cōla society and a feature not to be found in other contemporary dynasties due to paucity of evidences. Even prostitution which is noticed rarely as a regular institution in other parts of Karnātaka is not to be seen under the Cōlas in southern Karnātaka though it was confined to the royal and upper classes.

Self-Immolation or Sati:

Sati[3] was not common in the Cōla period except for some scattered references though certain class of ladies took the vow or deemed it a dignity to die on the funeral pyre of their husbands. Even Mēdhātithi decided that the practice of sati was nothing but suicide[3a]. The women of Karnātaka did not opt for their own immolation along with their men-folk but under crucial circumstances they were forced to accompany them to behold their status[4].

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1. Ec.,X, Kl.106d; Sd.91. 2. RTT, pp.234-35.
3. The earliest reference is about a wife of a gāmunda of Kuvālala-nādu committing sati in 1018 - Ec.,XVII, Bg.,97.
3a. Shakuntala Rao Sastri., Women in the sacred laws, Bombay IInd edn, 1960, P.122.
4. Refer Jyotsna Kamat., Studies in Social life in Karnātaka New Delhi, 1980 - for a detailed discussion.

An instance which is exceptional, of an important Mahāsatikal[1] can be cited, dated 1057 of the reign of Rājendra Cōḷa about a woman committing sati against the will of her parents and relatives. The record which is in Kannaḍa characters is elaborate and in a poetic language refers to Dekkabbe, daughter of Raviga, the chief of Nugu-nāḍ and a feudatory to the Cōḷa ruler who was given in marriage to Echa who was administering Navile-nāḍu. Echa was a good wrestler and it happened that in a wrestling match he accidently killed his opponent who was a relative to the King. Immediately he was brought to Talakāḍ and executed by the King's officials. On hearing this his wife Dekkabbe who was intimate with her husband made up her mind to die along with him. Despite the advice of her parents, she remained adamant and argued them that she was an illustrious daughter of a chief and faithful wife of the ruler of Navale-nāḍu. This lady was so generous that she donated all her belongings and entered the fire.

Further Dekkabbe belonged to the peasant (Kuḍiyas) family by profession and Śudras by caste[2]. Rev. F,Kittel[3] is of the opinion that this is first epigraph mentioning the self-immolation of a Śudra wife after her husband's death.

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1. Ec., IV(i), Hg.18.
2. Jyotsna Kamat., Studies in Social life in Karnāṭaka, New Delhi, 1980, PP.
3. Ec.,IV, 19, P.215.

A vice-versa example[1] can be quoted here where the father commemorates the death of his son and daughter-in-law who committed sati. The father also made a grant of 1000 ghattas of land under one tank and 100 Kolaga of dry and wet land under another tank. But there are evidences regarding re-marriage of widow's after losing their husbands.

The latest reference about sati is from Bangalore district dated 1118 which records the death of a hero in a tiger-hunt wherein his wife entered the fire (tippanjal)[2]. From a thorough study of Cōḷa inscriptions[3] it is obvious that sati was committed by women of the noble family.

(iii) Women and Religion:

As discussed earlier women took active part in religious activity and other paramount discussions of life. Jainism which was considered as an ascetic religion by women was more popular in Karnāṭaka. Though the Cōḷa and Chāḷukya inscriptions mention that the Cōḷas demolished Jain temples it was not to the extent of completely annihilating Jain religion. Tolerance is observed on the part of the Imperial Cōḷas in Karnāṭaka on humanitarian grounds. It is correctly observed by Altekar[4]

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1. Ec., IV, Hg.100.
2. Ec., IX, Kn.12.
3. Ec., III(R), Hg.60; Ibid., IX, Dv.14.
4. Altekar, A.S., Position of women, P.207.

thus:-

"Those very women whom religion had once regarded as outcastes eventually enabled it to tide over most difficult times. They were the most faithful custodians of its spirit and traditions."

The abovementioned statement is corroborated by an example[1] which states that in 1100 Basavave ganti or Kantis, a female Jaina nun of Divakaraṇandi, Siddhāntidēva of Mūla-Saṅgha, Dēsiya-gaṇa and pustaka-gachchha made some gifts of 30 gadyānas of gold at the time of Pādamulaparigraha (initiation into disciple hood) and got the worship done. She is also described as wholly devoted to self-imposed restraint, moral discipline, studies of religious works, meditation, observance of silence and performance of religious rites. A nishichi stone was set up as parōkshavinēya (religious expiation) by her disciple general daṇḍanāyaka Nākimayya.

The Jains liberated women from their bondage in the religious sphere to develop their spiritual personality.

Another case[2] mentioning about religious catholicity is revealed by the instance of cagaladēvi a Jaina devotee who constructed a Śaiva temple of cāgalēśvara in 1062 at Baḷḷigave (Shimoga district) and made some charities (Kanyā-dānā) to several brahmins.

1. Ec., V(R), Kn.23, (Trans - p.681).
2. Ec., VIII, Nr.47.

Nuns were not only seen among the Jainas but also among the Śaivas. Thus we find a female ascetic (yogini)[1] being allotted some paddy for her sustenance. They lived along with the staff of the temple of goddess piḍāriyar. Besides this virgin women in the same temple performed the Kanya-pujai.[2]

Pious women appeared to be more wealthy and philanthrophic minded. A Tamil immigrant Nachchiyāḷvār, daughter of Sitai-yāṇḍal, a dancing girl of Kirtinarāyaṇa temple at Talakāḍ made a gift of lamp and deposited some money in the temple treasury for the permanent maintenance of the lamp.[3] Kāraikal Ammai, the Śaiva woman devotee is seen figuring in an inscription dated 1124 from Davangere, an evidence of Tamil elements in the Chāḷukyan territory of Karnāṭaka[4] and compact religo-cultural ties between the Cōḷas and Chāḷukyas.

Apart from this, religious minded women went for pilgrimage to other parts of the country. Tiruvorriyur a place of religious importance during Rājendra Cōla-I attracted pil-grims from all parts of the country. Nimbaladēvi wife of Indaladēva of Talaigrama in Viratanagara (identified with Hangal, Dharwad district) visited the place and made a gift of 90 sheep for the maintenance of a perpetual lamp in that

1. Ec.,X, Kl.106d dated 1071.
2. Ec.,X, Kl.108.
3. Ec.,XIV, TN.189.
4. Ec.,XI, Dg.155; EHD., P.435.

temple[1], and Arıyavammaı alias Nıgalabbaısanı wife of Prabhakara-bhatta of Merkalapuram in Aryadesa settled here as a devotee.

The bordering regions of Mysore i.e., Hassan and Sravanabelagola was a Jain centre. Though the Colas had to encounter the border conflicts they did not turn up their political aggressions into a religious one but instead respected all cultures alike.

(iv) Women and Education:

Women in Cola times were not much educated and illiteracy was the main cause of their suppression. It was only the women of royalty and local officials who were given scope for entering the educational institution, vichchamai the senior wife of pappanapperumal Samundaiyan is said to be well versed in pure Tamil.[2]

It seems that dancing provided popular education for women in the Cola empire. The temple of Somichchara in the village of Sugattur is mentioned as a centre of dancing for the damsels, well-equipped with mandapams, halls and palaces[3].

1. MER., 1913, App. B.138.
2. Ec., X, Sd.9.
3. Ec., X, Sd.9 dated 1120.

Cattle-Raids:

Cattle-wealth which formed the main source of income for a particular locality, region and community was subject often to cattle-lifting was a common offence committed in and around Cōḷa occupied parts of Karnāṭaka. A study of the table of cattle-raids reveals that Mysore region was much affected by cow-raids. From this local fights and highway robberies cropped up. Another constant source of danger to the cattles were from the wild animals.[1]

Herostones or viragals were raised for the heroes who died in the local skirmishes. An instance can be cited about a hero who defended a woman and died.

His brother performed the parōkshavinaya for him[2]. Women heroines also participated in cow-raids.[3] Cases of encountering highway robbers (Kaḷḷars)[4] and thieves is also noticed in the region of Kolar and Mysore.

One cannot come to a definite conclusion about the purpose of cow-raids and local fights which conjoined several factors and the rest was left to the local authorities who were given independant powers to deal with the criminals.

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1. Ec., IX, Kn,12; Ibid., X, ct. 78.
2. Ec., V(R), Kn. 113.
3. Ec., IX, Ht. 11.
4. Ec., X, Kl.14; Ec., III(R), Hg. 122.

FOOD & DRESS HABITS, SPORTS, PAST-TIMES AND ENTERTAINMENTS:

Food and Dress Habits:

Inscriptions recording endowments to temple refer to a number of food articles which were consumed during the Cōḷa period. Paddy (nel) was the chief crop cultivated in the Cōḷa land and hence rice (arisi) formed the staple food of the population. The prices of paddy seems to have varied from place to place and according to productivity. At kolar during the reign of Kulottunga Cōḷa-I, the Kāśu equivalent to half a maḍai fetched only 2¾ Kalams of paddy and 4 Kalams at Tiruvorriyūr[1] in Tamilnāḍ. An inscription[2] of Rājendra Cōḷa-I dated 1014 refers to the cultivation of white paddy and harvested in spring (payyan). Black paddy was harvested during Kōḍai (summer) freed from stones, chaff, sprouting and diseased grains supplied to temples. Also 2 full meals were given every day to those who collected paddy.

Mānasollāsa and Lōkōpakara are the main source book for the study of food habits of the people of Karnāṭaka

The mention of the temple kitchen[3] presupposes that the items of worship particularly eatables were exclusively prepared in it. Most of the people were vegetarians. Even jowar (jola)

1. K.A.N. Sastri., The Cōḷas, P.561.
2. Ec., IX, cp.129.
3. Ec., X, Kl.108.

a new crop to the Cōlas was taken to cultivation and including it as their food in Karnātaka[1].

Food varieties like vegetables (Kaykari) curry (Kariyamudu) cakes (vadaiy) were used. Arecanuts (adaikkay) and betel-leaves (verrilai) or tāmbūlam[2] an important offering to the deity was consumed after the meals[3] and betel-chewing was a past-time in early medieval days.

Non-vegetarian food was also consumed by royal officials and military staff. Though we get indirect evidence of goat and sheep sacrifice (bali) in temples, it is clear that meat was an important part of food habits. We get a rare undated epigraph[4] of Rājadhirāja-I from Kempanapura (a military cum commercial camp) mentioning about the feeding of a pig to the swordsman and merchant body guards in memory of the deceased heroes.

Drinks:

It is perfect as A.L. Basham[5] writes in the following words:-

"Medical texts even of a late period go so far as to recommend the use of both meat and alcohol in moderation and do not

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1. Ec., IV(R), Ko.65.
2. SII., XX, 111.
3. Ec., X, Mb.106a.
4. Ec., IV(R), ch.146.
5. A.L.Basham., The wonder that was India, London, 1954, P.213.

forbid the eating of beef. It is doubtful if complete vegetarianism has ever been universal in any part of India, though in many regions it was and still is practised by most high caste-Hindus".

Even in the Cola days drinks formed a part of food-habits and there was no prohibition. The cost of 2 kalam of intoxicating drink (mattiyapanam) for the yogini-yogesvara pujari was equivalent to 1 kalam of paddy together with 1 tuni of rice was needed.[1].

Further inscriptions also refer to rest houses (annachchatras) and water tanks (aravattiges) which helped the travellers on long journeys[2] and provided them with human necessities.

Lithic records are silent regarding the dress and ornaments worn during the period under study. But the sculptural evidence help us to a considerable extent. The ceiling sculptures of the Bhoga Nandisvara temple at the foot of Nandi hill in Chikballapur taluk of Bangalore district depicts the dress of a religious personality identified with Rajendra Cola-I(?) wearing a band like the Yajnopavita and a half-worked necklet bracelets, armlets and a short loin cloth[3] resembling like a robe.

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1. Ec., X, Kl.108.
2. SII., XX, 101.
3. MAR., 1932, P.69.

The common cloth for women (adai) found mentioned in an undated record[1] of Rājadhirāja was pāvādai. Dekkabe the illustrious lady who committed Sati after the illegal execution of her husband donated all gold embroidered clothes.[2]

Ear rings (Sevikkavu)[3] was found to be used by women.

Flowers which played a significant place of worship of deities was also used by men and women and considered sacred. An inscription[4] of Vikrama Cōla dated 1120 mentions the names of some of the following flowers:-
Kētagai, malligai, mādavi, Kinjukamanjari, pādari, punnai pāraiyāra, magila, sidalai, mauval serundi, senbaga and tirumaniyiru.

Sports, past-times and entertainments:-

Sports and past-times played a vital role in the social activities of the people during the Cōla period, though advancements in various feats is not clear but most of the activities were confined to the rural people. The members of the royal family had their physical training through the ages imparted in heredity. Though sports in ancient days formed a part and parcel of the socio-cultural activities it was mainly for military orientation.

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1. Ec., IV(R), Ch.146.
2. Ec., III(R), Hg.60.
3. Ec., V(R), TN.232.
4. Ec., X, Sd.9.

Elephant Feats:

The Cōḷa rulers possessed the highest number of elephants in their army and in whole of south India which brought them victories over other contemporary dynasties in south India and abroad. As such the Cōḷas encouraged or gave impetus to control the elephants. Rakkasa Gaṅga a feudatory of Rājarāja Cōḷa-I is well known for his capability of stopping a lusty elephant with his hand[1]. The winners in this match were richly rewarded. Even Panchavan Mārayān, a general of Rājarāja-I is described as gandhavāraṇa of Mummāḍi Cōḷa i.e., Rājarāja, which means his rutting elephants destroyed many enemies.[2]

Even Rājadhirāja-I was an expert in elephant riding and fighting. The Chāḷukyan inscription[3] mentions that he died fighting valiantly in the battle-field (āhavanangadōl-chōḷikan ammisattan and another record[4] from Tanjore district states that he died fighting on an elephant back (ānaimēl tunjiyarulina). Mānasōllāsa[5] mentions that elephant-riding was for the amusement of the people and the rulers bore titles indicate a marvel to the elephant or a wrestler against the elephants. From the above statement it reveals the prime

1. Ec., VII, Sh.39 & 57.
2. Ec., VI(R), Sr.78.
3. Ec., VII, SK.118.
4. MER., 1925, Para 10; Refer App.B.No. 193 of 1925.
5. Mana., 658-59, P.210.

facie of elephants both in sports and war.

Shooting and Horse-Riding:

Archery and horse-riding equally formed an important game. The keeping of regiment of bowmen (villigal) in the Cola army reveals that arrow-shooting was both a sport as well as military science.

Wrestling:

Wrestling was another important match witnessed and enjoyed by the Cola rulers, Kannada inscriptions and literature refer to the word malla[1] and Jatti which came to mean strength. The rulers generally selected wrestlers as their body-guards who enjoyed special patronage in the Imperial court.

It is unfortunate to mention here that the Cola rulers failed to adopt qualities of sportsmanship. A peculiar instance[2] can be cited from Belaturu where Echa the ruler of Navle-nād accidently killed his opponent (a royal member) in a wrestling match. For this reason he was executed immediately by the Cola officials.

The bordering regions of Mysore always invited trouble and hence the Colas posted strong persons to these areas.

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1. Ec., III(R), Hg.60 - The inscriber's name of this record is 'Malla' who is also described as Kavirājabāndhava (King of poets).

2. Ec., III(R), Hg.60 dated 1057.

Thus in 1020-21 we find mentioned Rājendra Cōḷa seṭṭi of Bamma gavuṇḍa nāḍ of Maravūr, a wrestler in border fights and quick in action.[1] A record of 1019 speaks about the death of a person in mallayuddha or wrestling.[2] Hence people of the above mentioned calibre were much valued for their strength, valour and physical attainments.

Hunting:

Hunting was a pass-time in the Cōḷa times. Agnipurāṇam[3] mentions thus: "King should hunt in a forest of preserved games by way of taking physical exercises or by way of making himself inured to hardship."

Cōḷa epigraphs from Karnāṭaka speak about persons losing their lives while fighting with tigers[4] and boar[5]. Thereafter herostones were erected in memory of the deceased hero and liberal grants were made for their upkeep.

Music:

Music constituted the main core of entertainment both in the imperial court and temples. Music was conducted regularly thrice a day in the Mulasthānadēva temple at Srotriya-grāma.

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1. Ec., IV(R), Hg.5.
2. M.A.R., 1928, No.100.
3. M.N. Dutt (Trans): Agnipuranam Calcutta, 1902, CCXLI, P.867.
4. Ec., IX, Kn. 12; Ibid., X, ct. 162 dated 1124.
5. Ec., IX, Bn.32 dated 1080; Ibid., X, ct. 78 dated 1121.

Five musical instruments (Panchamahāśabda)[1] are specified in this record namely tivali (1), datte (3), Khandike (3), Jayagante (1) and Kāle (3).

Apart from these there were musical instruments like tabor (mattalam), double drum (Karadigai), Kambādaviyan (?), gong and hand-bell (Kaimani) and specialists in this type of music were appointed in the temple of pidāriyar[2].

Marriage:

Marriages were conducted in a grand fashion which was equivalent to a festival in those days. A lithic record[3] dated 1054 mentions that Gaurakka the eldest daughter of Sarvajnapadada gauda Rājadhirāja Chakravarti of Maysunād who was the chief of the tala of Settikarapura in Ededore-nād was given in marriage to Bankadeva setti. Dowry was given in the form of lands donated to the son-in-law of the chief. The record also mentions that one Bāvi-setti gave adivari (?) to Gaurabbe.

Standard of living:

The people of the Cōla times in Karnātaka lived self-sufficient and happy life though we do not get detailed information about the relative status of upper and lower classes. Charity was

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1. Ec., III(R), Nj.215 dated 1032.
2. Ec., X, Kl.106d.
3. Ec., III(R), Nj.178.

a notable feature and during every auspicious celebration, feast was offered to all the people of that particular locality[1].

Habitation seems to have been quite spacious, some lived inside the quarters of the temples[2]. Bricks and stones were used for the construction of temples as well as houses.

Royalty lived in huge palaces and halls (mandapam). Kulottunga Cōḷa-I is said to have been seated in the throne under the pearl canopy at Vikrama Chōḷapuram[3], in Kolar. But there are no traces of any buildings of the cōḷas today though recently the palaces of Rājēndra Cōḷa-I, Kulottunga-I and others have been unearthed at Gaṅgaikoṇḍa Cōḷapuram in Udayarpalayam taluk of Tiruchirapalli district by the Tamilnadu state department of Archaeology[4].

The standard of life can also be assessed by examining the allotments made to various categories of professionals according to their designations and the type of work in the Kolaramma temple[5] given in a tabular form:

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1. Ec.,III(R), Hg.58 - During the renovation of temple by the chief of Nugu-nāḍ, 1000 people were given feast.
2. Ec., X, Kl.106d & 108.
3. Ec., X, Kl.106d & 108; Also see Rao, C.H., Mys.Gaz, P.113.
4. The Hindu.,Feb.28, 1980.
5. Ec., X, Kl.106d.

S.No.	Name of the consumer	Allotments
1.	Priest (who conducted the madapattiyam - management of the temple).	180 Kalam of paddy.
2.	Performer of sacred worship (A Brahmin).	60 Kalam of paddy
3.	Brahmacharins (4)	5 nali of rice each day for each.
4.	Waterman who supplied water (Tirumanjalnir) for the goddess.	5 Kalam of paddy at 4 nali a day.
5.	Flower gatherers (2) who collected flowers and held the sacred parasol of the goddess.	30 Kalam of paddy at 4 nali per day for both.
6.	Watchman (3) (Tiru-meykkappar).	90 Kalam of paddy at 1 Kuruni a day.
7.	Gardeners (2) of the temple garden.	60 Kalam of paddy at 1 Kuruni a day.
8.	Yoginis (4).	60 Kalam of paddy at 4 Nali a day.
9.	Yogesvaras (4)	90 Kalam of paddy at 6 Nali a day;
10.	Bhairavas (3).	90 Kalam of paddy at 1 Kuruni a day;
	For the Bhayiravimudali Virajendrakkaliyuga (probably head of the Bhayiravas?)	60 Kalam of paddy at 1 padakku a day.
11.	Drummer (who beats the drum bound on the head).	45 Kalam of paddy at 1 Kuruni and 1 nali a day.

S.No.	Name of the consumer	Allotments
12.	Man who beats the Tabor (mattalam) (2).	105 Kalam at 4 nali a day.
	To the person who beats the double drum (Karadigai), to the man who beats the gong, to the man who rings the hand-bell (Kaimani) and to two men who blew the conch.	-do-
	Kambadaviyan (?)	30 Kalam at 1 Kuruni a day.
13.	Dancing master.	37 Kalam, 1 tuni and 1 padakku of rice at 1 Kuruni and 2 nali a day.
14.	Accountant (Karanam).	30 Kalam of paddy.
15.	Dancing girls (Devaradiyar) (24).	540 Kalam of paddy at 6 nali a day.
16.	Potter (Kusavan) who supplied water for the temple kitchen.	15 Kalam of paddy at 4 nali a day.
17.	Washerman (who washes the garments of the goddess).	-do-
18.	Astrolger.	30 Kalam of paddy at 1 Kuruni a day.
19.	Lecturer on Vyakarana and Yamala.	-do-
20.	Pujari.	-do-
21.	Stone-Mason (Kal-tachchan) who repaired the temple.	-do-

Section.2:

Religion:

Saivism and Vaisnavism:

It is said that the gifts of southern India to Indian culture was Hinduism. The Imperial Cōlas were the champions of śaivism. The numerous śaiva temples and mathas built by them can be listed to indicate the state of śaivism. The Cōlas by their gradual expansion in south India invited much of the populace to take to the religion of Śiva. But it is to be noted that they were not staunch śaivites though the members of the royalty were Śaiva devotees, they did interfere unnecessarily in the affairs of other religion.

The vijayālaya line of the Cōlas marked the commencement of glorious age of south Indian 'Śaivism and vaiṣṇavism'[1].

The Cōla rule went to the extent of maintaining cordial relationship with the Śrīvaiṣṇavites. An example[2] can be cited from Yeldur of the 4th regnal year of Kulottunga Cōla-I dated 1073 which registers that Ammangaiyālvar (a Śrīvaiṣṇava) granted to Sevaganparru to provide for the daily expenses of the arattayamam in the temple of Iśanaiśvaram Udaiya Mahādevar (Śiva temple) at Iratiyur or the modern Yeldur in Mulbagal taluk of Kolar district a unique instance of religious affinity.

1. The Cōlas., P. 636-37.
2. Ec., X, Mb. 106b.

The conditions of Śaivism and Vaiṣṇavism can now be studied with particular reference to the contribution made by some rulers as Rājarāja and Rājendra

Rājarāja-I:

The earliest mention of śaivism in Karnāṭaka is seen in Rājarāja's grants to the pidāriyar temple at Kolar mentioned in inscriptions[1] of his 12th and 22nd regnal years dated 996 and 1006 respectively. The worshipper of the goddess was a Śaiva Brahmin of the Kausika gotra. During Rājarāja's reign there was perfect religious toleration. In his 23rd regnal year he made a grant to a viṣṇu temple at Manalūr[2]. Subsequently in the same year three grants are found to be made to the same god.[3] A record of Rājarāja dated 1003-04 of his 19th regnal year registers a grant by the gāmuṇdas of Mayilaṅgai of Idai-nāḍ and other places in the name of periya Kundavai Āḷvār (i.e., Rājarāja's elder sister) in favour of Vinnagar āḷvār (a vaiṣṇava deity) at Manalūr.[4] Another record[5] of his 30th regnal year refers to a grant by him as Rājarāja Viḍanga-Dēva which was after his name 'Vidanga' (Vitanka)[6]. This reveals that Rājarāja was the first ruler who patronised Śrivaiṣṇavism and made endowments often.

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1. Ec.,X, Kl.106b & 106c.
2. Ec., IX, cp. 128 dated 1007.
3. Ibid., cp.130, 131 & 132.
4. Ec., III, TN. 35.
5. Ec., III, TN.48.
6. SII., II, V.20; Rao, C.H., Mys.Gaz, Vol.II, pt (ii), P. 957 - The Main Shrine of Tanjore temple was named Dakshinamēru Vidangan.

It was during the period of construction of the Tanjore temple that Rājarāja built and endowed a temple to Viṣṇu at Tadimalingi near Talakāḍ which was called as Iravikulamāṇikka Viṇṇagar or Ravikulamāṇikya Vishnugriha[1]. Another record[1a] of 1004-05 which is the earliest reference to the vestiges of Śrīvaiṣṇavism in Karṇāṭaka records the purchase of lands for the temple out of the financial assistance by periya-Kundavai āḻvār ('the elder sister of Rājarāja') and the sale-deed was to be protected by the śrīvaiṣṇavas of the temple. Hence the mention of Śrīvaiṣṇavas in the early eleventh century in the view of Mysore district along with Viṣṇu temple indicates their presence in Karṇāṭaka and a centre of Śrīvaiṣṇavism established at Tadimalingi long before Ramanuja's advent and arrival in the area[2]. Further this is doubly confirmed by the appearance of Śrīvaiṣṇavas in the Janārdana temple at Mayilangai or Taḍimalingi in Mysore district in the late 10th century and early 11th century. This temple is a genuine Cōḷa edifice fully devoted to Viṣṇu[3].

It is relevant here that both Kundavai and Rājarāja who were devoted Śaivites also patronised Vaiṣṇavism and Jainism a rare and unique example of their religious catholicity in

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1. Ec., III, TN.35 dated 1004-05. 1a. Ec., V(R), TN.230.
2. Rao, C.H., Mys.Gaz, Vol.II, pt (ii), P. 958; M.A.R., 1912, para 77.
3. M.A.R., 1938, P.36.

Karnataka by an alien power.

It was generally conceived earlier by the scholars that Srivaisnavism ushered into Karnataka along with Ramanuja during his religious persecution by Kulottunga Cola-I in the dawn of the 11th century. However S. Krishnaswamy Aiyangar[1] makes the following observations in this context:

"The general body of vaisnavas were not ill-treated but Ramanuja's active work at Srirangam attracted attention and ended in the blinding of Kurattalvar and the old preceptor of Ramanuja himself. Ramanuja was compelled to leave the country. This must have taken place about the nineties of the 11th century. He immigrated into Mysore and converted Bittideva to vaisnavism. Thenceforward Vishnuvardhana supported the cause of Ramanuja and encouraged Vaisnavism and he went on building Vishnu temples and endowing them". Other scholars[2] have also expressed unanimous opinion denoting

1. S.K. Aiyangar., Ancient India, Madras, 1911, P.218.
2. K.A.N. Sastri., A History of south India, PP.412 FF; T.A. Gopinatha Rao, Sir Subrahmanya Ayyar lectures on The History of Srivaisnavas, Madras, 1923, PP.9 ff; J.D.M. Derrett., The Hoysalas, P.222, F.N.2; A.N. Krishna Ayengar., "The contribution of Mysore to Vaisnavism in south India, QJMS., XXXI, pp. 426-34; Vasantha, R., "The Colas and the introduction of Srivaisnavism in Karnataka" - QJMS., Vol.LXIV, 1973, April/Dec, PP. 32-36.

the persecution of Ramanujacharya by the Imperial Cōḷas which is also confirmed by the earlier establishment of vaiṣṇava colony at Tadimalingi - a part of Cōḷa dominion. It is also worthy to note that both the nayanmārs and Āḻvārs lived together for a cultural and religious conglomeration.

Rājarāja built the temple of Jayangoṇḍa Cōḷa Vinnagar āḻvār at Manaḻūr near Channapatna in Bangalore district and dedicated to Viṣṇu. The grants to vaiṣṇava temples were continued by his son Rājēndra Cōḷa as the record[1] of 1014 explicitly states that the Śrivaiṣṇavas and the 500 of Tiraiyayiram were to protect the charity. It is interesting to notice in this connection that inscriptions of Rājarāja[2] end with the imprecatory verse to the effect that he who protects the charity "Will attain vaigundam the abode of Viṣṇu". Similarly the inscriptions of Rājēndra Cōḷa-I[3] with obeisance to Hari i.e., Viṣṇu.

Rājēndra Cōḷa-I:

The period of Rājēndra Cōḷa is known for considerable advancement in Śaivism and worship by some primitive deities. As a temple renovator his greatness is seen in the numerous grants made to the cult deity i.e., piḍāriyar of Kuvaḻāla.

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1. Ec., IX, cp. 129 & 133.
2. Ec., IX, cp.132.
3. Ec., IX, cp. 127.

One of his generals Uttama Cola replaced the brick portions of the temple with stone[1]. Even the female goddess Chamundesvari is found worshipped from a epigraph[2] dated 1038 at Alur, Mailanahalli Hobli, Nagamangala taluk, Bangalore district, which registers a grant of 500 kuli of land to the goddess also referred to in another record[3] as the guardian deity of Kaivara-nadu.

One of the most revered gurus of Rajendra Cola was Isanasiva pandita of the Kalamukha sect (who came from the north) to whom he showed his respect by dedicating a temple in honour of Isanisiva pandita at Sutturu in Mysore district[3a]. Though saivism was given first preference by Rajendra Cola, other sects like Srivaisnavism did not lose its popularity as clear from the epigraphs[4] of this ruler both in the Tamil country and Karnataka.

Reference to Vaikhanasa i.e., worshipper of visnu are not found mentioned in the lithic records of the Colas in Karnataka, probably owing to the absence of this sect in Karnataka or lack of epigraphical evidences. Though the alvars and acharyas belonged to the above mentioned Vaikhanasa group they are noticed in the Cola inscriptions of Karnataka who were redeemed with high esteem.

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1. Ec.,X, Kl.109a.
2. Ec., IX, Nl.7a.
3. Ec.,X, Kl.26 dated 1017.
3a. Ec., III, Nj. 164.
4. ARE., 187 of 1919; 176, 181 & 184 of 1923; Ec.,IX, cp.127.

Worship of Minor deities:

Apart from the worship of traditional deities of Śiva and Visṇu, the worship of Surya (sun) was also in vogue during the period of Rājendra Cōḷa-I. The worship of Ganapatiyar and Kshetrapala is also referred to in an inscription[1] which registers a grant for the festival of the god Arumoḷidēviśvaram Udaiya Mahadēvar of Nigarili Śōḷapuram. It also states that the festival should start after the festival of Ganapati was over. A record[2] of 1043 refers to the consecration of three images on the auspicious occasion of the worship of Duggai (i.e., Durga), Kettirapalar (Kshētrapalar) and Ganavatiyār (Ganapatiyar) and records grant of 700 Kuli of land by the local gāmuṇḍa.

The promulgation of Nathism in Tulu-nāḍ and in Karnāṭaka which was under the influence of the Cōḷas is seen from the Śōḷa-dēvanahalli inscription[3] in Kannaḍa characters of Rājēndra Cōḷa-I dated 1029. It gives the following account of Nātha-pantha:

"At the foot of the sacred big tree (Śri-vṛksha) in Chandrapuri (the modern Chandāvara of the Honnavar taluk of North Kanara district) situated by the western ocean was stationed Āḍinātha

1. Ec., IX, cp. 135.
2. Ec., IX, Ht. 142.
3. Ec., IX, Nl.1.

by only thinking solely on whose lotus feet are destroyed the results of the evil deeds committed in former births (Śrī paschimabdhisthita Chandrapuryam Śrī Vrksha mūledhikrtādinā-thah). His disciple waited on by the Kings among the circle of great ones the greatest was Chāyādhinātha whose head the keenest rays (Chāya) of the sun (dinanātha) do not effect. An intoxicated bee at his lotus feet was Dvipanatha, the world renowed. His disciple, invincible by other disputants, was Manninātha in the form of Rudra. The disciple of the last named Vāmanayya."

This evidence testifies to the fact that the Nāthapantha was strong in Chandrāvara during the 11th century and the record helps us to know that Adinātha who was familiar to the Tuluva country during the 9th-10th centuries was the first of the Nātha-panthis sect. In this connection P.Gururaja Bhatt[1] says thus: "The Nātha-pantha predominantly Śaivite in fundamentals and practice should command itself to most classes of people in Tuluva."

Kulottunga Cōla-I:

During the reign of Kulottunga Cōla-I many Śaiva temples were rebuilt and the visnu temples continued to be placed under the protection of the Śrivaisnavas of the 18 nādus. Though Kulottunga was a devoted śaivite, the persecution theory of Rama-

1. P. Gururaja Bhatt., STHC, P.295.

nuja cannot be entertained in the light of the evidences cited earlier and the existence of Śrivaisnavism in the occupied regions of Karnātaka long before Ramanuja. Ramanuja stepped into Karnātaka where Śrivaisnavism had already taken root under the benevolent patronage of early Cōla rulers.[1]

Some of the gods which might have been of popular worship during the days of Kulottunga Cōla are found mentioned in an inscription[2] dated 1071: for instance Saptamatrikas - Vira-bhadra, Brāhmani, Iśvari, Vaishnavi, Indrāni, Ganapati, Chāmundēśvari apart from the chief shrine or mūlasthāna, Kshētrapāladēva, Mahāsasta, Sūryadeva, Yogini and Yogēśvara.

Vikrama Cōla (1118-1135):

Vikrama Cōla's reign saw the popularity of both the śaivite and Vaisnavite saints. Vikrama Cōla was a devout follower of the Śaiva faith as seen by the grant of a sacred foot-stool of gold and the consecration of images of pārvati, Ganapati and Sūryadēvar.[3] The worship of Sun became popular from the beginning of the 12th century for another two centuries. Sugattur in Kolar district was a place of religious sanctity.

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1. QJMS., Vol. LXII, April/Dec. 1972, pp. 55.
2. Ec., X, Kl. 110; SII., III(ii), No.67, p.139.
3. Ec., X, Sd. 9 dated 1120.

Kulottunga-II (1133-1150):

The periyapuranam, a monumental Saiva hagiology composed by Sekkilar who was a reformist of 12th century and court minister of Kulottunga Cola-II considerably influenced and modernised the saivites of Karnataka into Veerasaivites. Even Harihara a staunch Saivite, contemporary of Sekkilar and an accountant in the court of Hoysala Narasimha Ballala felt the impact of Saivism of the Tamil country whereby he composed his Nambiyanna Ragale. The 'Sixty three (Arupattumuvar) Nayanmars' of the periyapuranam is also of the same number in Kannada works which they call 'Aruvattu Muvara puratanara charite' and 'Aruvattu Muvar puratana charanara charite' which indicates that some sanctity was attached to the number 63 in mentioning the Nayanmars.[1] The life histories of the 63 Nayanmars of periyapuranam was not only popular in the Tamil country but also gained attraction in Karnataka celebrated in their respective literary works as follows:

"Trishasti charite', Aruvattumuru puradana charanara/and Sarana Lilamrutam"[2]. / charite

Some of the religious personalities got their training in the principles of Saivism now which helped them later on to propagate it in a refined form i.e., Veerasaivism.

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1. K. Nambi Arooran., Glimpses of Tamil culture (Based on periyapuranam), Madurai, 1977, P.17.

2. Ibid., P.23.

In this context we can refer to the following observations made by Hariharawho visited the Cola land.[1]

"Beleyilladedeyilla jana Villadurilla
Nelala tampilla dimpilladaraveyilla
Kaveri Sakala Sasyadigala Kaveri
Hari daladesa dol harabhakti rasadante
dharanitalakkamrita Vimala Varudhiyante"

"There is no place where there is no vegetation,
no village where there are no people,
There is no watershed without sweetness and shelter,
The river Kaveri which removes the sins of those who touch it,
And nourishes the entire vegetation,
Flows in the land like the juice of devotion to Siva,
Like ambrosia to the land."[2]

Influence of Tamil religious literature and philosophy:

Further as discussed below Harihara who is famous for the story of Nambiyanna and/ Ponnambalam who was accused as a thief of a vessel by God in disguise as a priest is evidently borrowed from Sekkilar's periyapuranam. G.S. Dikshit[3a] remarks

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1. Shankar Kedilaya,.A., Harihara and Sekkilar - JOR., University of Madras, Vol. XXVIII, pt.I, 1978, pp.1-14.
2. Ibid., P.13-14. 3. G.S. Dikshit., LSGMK, P.116 FN.
3a. Harihara's Tirunilakantha Mahatme - Hariharana Ragalegalu, pt.I, Ed., P.G. Halkatti, PP.26-27, Bijapur, 1932.

/ Tirunilakantha,[3] a respected priest of

thus "the scene of this story is laid in Tamilnad and though it is based on a Tamil work periyapuranam still the poet Harihara who wrote the story in Kannada may be taken to depict the conditions with which he was familiar in Karnataka and this is also true of the other work Nambiyanna Ragale." The poet also refers to the existing social and religious conditions in Karnataka a counterpart prevalent in the Tamil country.

The 63 Saiva saints of Tamilnad are called 63 purathanas of Karnataka worshipped by the Virasaivas where one finds the depiction of the story and influence of Tamil culture in Karnataka. The people also worshipped the same god and the identical names were retained. The Nuthanas of the later Cola times who were the saiva saints of Karnataka were influenced by the saiva cult of Tamilnad and they considered its saivism as important. The sect or school of Saivism (or Saiva Siddhanta) which developed in the Tamil country influenced the Virasaiva cult of Karnataka during the later Cola times.

T.P. Meenakshisundaran[1] gives a list of Kannada works dealing directly with sixty three saints as below:-

Author		Name of the Work
Harihara	-	Puratana Ragalegalu (12th century)
Suranga	-	Trisastipuratana caritram (15th century)

1. T.P. Meenakshisundaran., Tamil - A Bird's Eye View, PP. 88-89.

Virabhadra	- Aruvattumuvaru puratana caritra.
Sivayoga Somesvara	- Aruvattumuvaru Sangatya.
Nijagunayogi	- Puratana trividhi.
Kalale Nambiraja	- Aruvattumuvaru trividhi
Anonymous	- Puratana Deviyara trividhi.
-do-	- Aruvattumuvaru Caritra.
-do-	- Praktanagna Kathavali.
-do-	- Puratana Prakaranagalu.
Kumara Cenna Basava	- Puratana Carite
Bhadravirasuta	- Puratana purana Samksepa Vilasa
Anonymous	- Sarvapuratanara purana
Lakkanna Dandesa	- Sivatattvacintamani
Virupaksa pandita	- Cenna Basava purana (1584)

Works Referring to the 63 Saints:

Author	Name of the work
Bommarasa	- Saundarapurana (1450)
Annaji	- Saundara Vilasa (1600)
Anonymous	- Saundaresana Aruvattumuvarulila
-do-	- Saundaresana Yaksagana.
Ceramanga	- Cerama Kavya (1562)
Mahadeva	- Siriyala Settiya Sangatya (1650)
Anonymous	- Siriyala Settiya ragale
-do-	- Siriyala Settiya Vardhiga
Sankakavi	- Siriyala Satya Vardhiga pariksa
Mahanta Desika	- Siriyalana Caritra

Jayarama Carya	-	Siriyala Raja.
Linga	-	Cola Raja Sangatya (pugal Cola) (1530).
Tribhuvanatata	-	Pugal Cola tagale.
Anonymous	-	Kannapparava Ragale.
-do-	-	Nakkanaya Naru Susilayara Caritra.

Resemblances between the Tamil saivas and Virasaivas were noticed. The virasaivas called themselves as mahesvaras i.e., religious head. Both the religion did not differ much in their philosophical principles and the virasaivism followed Tamil Saivism in few respects like Sasthala, Astavarana and pancacara[1].

T.P. Meenakshisundaran[2] points out that the virasaivites who migrated to the Tamil country had become heads of several Tamil Saiva mutts which reveals their influence and hold in the religious history of Tamil country.

The Golaki matha of Malkapur followed the religious principles and procedures existing in Tamilnad.[3] The rajaguru who weilded considerable influence in Karnataka had the Cola, Malva and Kalachuri Kings as his royal disciples. The acharyas

1. Sadyojata swamiji., Saiva and Virasaiva Mathas in Karnataka (From the 10th century to the present period) unpublished thesis, Karnatak University, Dharwad, 1974, p. 79.
2. T.P. Meenakshisundaran., op.cit, p.93 - Shivannapalayasvami found a mutt at Bammayappalayam near Pondicherry and he was the spiritual guru of Shivaprakacar.
3. ARE., 1917, pp. 122 FF.

of this mutt seems to have appointed ten village watchmen known as Virabhadras of the Cola state for the purpose of punishing those who defied their religious law and order.[1] The Cola rulers like Rajaraja-I, Rajendra-I and Kulottunga-I took keen interest in these mathas by giving impetus for the socio-religious development of the mathas and the dissemination of their creed.

Even Basavesvara the religious reformer of Northern Karnataka is referred to in the Hiriyur inscription of Hoysala Narasimha-II dated 1258-59 as discussing with the renowned saiva worshippers like Siriyala, Bana, Cola etc., and in the Kalledevarapura inscriptions of Seuna Ramachandra dated 1280 Basavaraja is seen here in the great assembly of saivas like the Cera, Cola, Nambi etc.[2] The above mentioned fact still strengthens the opinion that the Colas who were the champions of saivism obligated Basavesvara to observe its principles and discuss them which brought the latter nearer to the Tamil country. It cannot be said that he completely relied upon them but selected the fundamental aspects of Tamil Saivism which enabled him to form a cognizable later schools of saivas i.e., virasaivism.

The influence of devotional literature of Tamils during the Cola period had also a considerable impact on the socio-

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1. Swamiji, S., op.cit, P.105.
2. Desai, P.B., Basavesvara and his times, Karnatak University, Dharwar, 1968, PP. 132-134.

cultural set up of the people of Karnāṭaka. The tale about Satyēndra Cōḷa who is identified with Rājēndra Cōḷa-I is retold in different languages as Kannaḍa, Tamil and Telugu. Shadakshara Dēva in his Rājashēkaravilasa (1655) gives a realistic picture about Satyēndra Cōḷa. The story is that Rājashēkara, son of Satyēndra Cōḷa kills the son of an old woman and on investigation his father executes his son and himself dies along with his ministers. At this juncture śaivites pleased with the King's act of justice and divinity whereby he takes them all to heaven. This story is also told by pillai Nāyanār in Tamil, Gubbiya Mallanārya in his Kannaḍa work Bhavachinta Ratna in 1513.[1]

The Vīraśaiva work Nava Cōḷa Charita commemorates Satyēndra Cōḷa as one of the Nava Cōḷas (Nine Cōḷas).

C.H. Rao[2] identifies Rājasēkhara with Rājadhirāja-I, the second son of Rājēndra Cōḷa-I who also had the title Rājakēsarivarman but the lithic records mention Rājadhirāja (1018-1050) as ruling after his father's death. It is quite possible that this Rājasēkhara may be one of Rājēndra's eldest son unnamed, noticed in few inscriptions.[3]

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1. Narasimhachar., Karnāṭaka Kavicharite, Ed. 1919, 443, 193; Wilson., Meckenzie MSS, 324.
2. C.H. Rao., Mys. Gaz, Vol.II, Pt.(ii), pp. 1049-50.
3. Ec., IX, Dv. 75 & 76; SII., III(i), No. 28.

The keen interest exhibited by the Cōḷa rulers in religion is not only attested by written records but also depicted in the form of sculptures. A portrait statue of high quality of Rājēndra Cōḷa-I with the dress of religious recluse is found carved artistically in the ceiling sculptures of Bhoga Nandisvara temple situated at the foot of the Nandi hill in Bangalore district.[1] This indicates that religion was essential adjunct for a King to be a ruler as well as a warrior.

JAINISM:

The Cōḷas patronised jainism equally well along with Hinduism. Jainism flourished both in Tamil country and Karnāṭaka under the Cōḷas. Some of the scholars are of the opinion that the Cōḷas were deadly opposed to the progress of Jainas.[2] It can be conjectured that soon after the overthrow of the Gangas of Talakāḍ, the Cōḷas who took over the administration there neither demolished the relics of the former rulers nor extinguished their culture. The fact remains that Tamil literature was enriched also by its Jain writings which was kept alive

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1. MAR., 1932, P. 69.

2. It is alleged that the Jain temples at puligere or Laksmēs-var of the Gangas were ruined by the Cōḷas. The record mentions that "the excellent temples which per-mādi Ganga had constructed the outcaste pondi Cōḷa destroyed and descended to the adhogati (hell)" - Elliot., Hindu Inscriptions, J.R.A.S, IV, p. 14.

and carried forward by mutual inter-migration of Jains between Tamil and Kannada countries during the period under consideration. Even the Śravaṇabeḷagōla inscriptions[1] refer to the ancient Jain classical works i.e., cintāmani and cūlāmaṇi which considers as the best in Tamil literature.

Though political rivalry continued to prevail between the Cōḷas Cālukyas and Hoysaḷas the latter being staunch Jainas, tradition says that there existed a Cōḷa temple in the Jain region i.e., Śravaṇabelagola and their extension is testified by the existence of 'Cōḷana-haḷḷi' or the 'Village of Cōḷa' near Śravaṇabeḷagōḷa[2].

The Cōḷas soon after their occupation of Karnāṭaka recognised their Jain feudatories viz., Chaṅgāḷvas and Koṅgāḷvas who ruled in and around Coorg, Hassan and Chitaldurg districts of Karnāṭaka.

Mullur at the foot of Malambi hills and Hanasoge or panasoge in Coorg district were the chief centres of Jainism during the Cōḷa period, This was an ancient site for the Jainas where several Jaina gurus belonging to Kunda-Kundānvāya, Mūla-sangha, Dēsiga-gaṇa and pustaka-gachcha settled.

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1. Refer the records from Ec., II(R), SB; Also see T.P. Meenakshisundaran., Tamil - A Bird's eye-view, P. 94.
2. Sharma, S.R., Jainism and Karnāṭak culture, Dharwad, 1940, P.39.

A record of 1100 assigned to Kulottunga Cola-I[1] refers to a nishidhi stone set up by a person for a Jaina nun of Divakaranandi-Siddhantideva of Mula-Sangha, Desiya-gana and pustaka-gachcha. Further the pontifical genealogy of Divakaranandi Siddhantideva is given as follows:

Damanandi (a resident of panasoge)
↓
Sridharacharya
↓
Maladharideva
↓
Chandra Kirti-brati
↓
Divakaranandi Siddhantideva.

Nanni Changalva who is said to have constructed the Adinatha basadi of the pustaka-gachcha[2] named it as Rajendra Cola Jina temple[3] in the beginning of the 11th century.[4].

Epigraphs[5] refer to pallicandam-the lands endowed to the palli (Jain temple) unanimously tax freed by the Colas - a salient feature is to be noticed in the Cola revenue administration. But there are rare instances which reveal communal disharmony in some regions where the local bodies were powerful enough irrespective of the central government to levy a tax at the rate of 1 Kasu per head as part of the minor tolls on the

1. Ec., V(R), Kn. 23.
2. Ec., IV, Yd. 22.
3. Ibid., Yd. 21.
4. M.A.R., 1936, P.8.
5. Ec., III(R), Gu.102.

Jain ascetics (Aśuvi-makkal). The record also states that if they failed they had to pay double the amount[1]. It can be generally presumed that though the Cōlas were religiously tolerant, the natives of the particular locality in consideration under the Cōlas, were indifferent with the Jainas and were vested with full powers by the Cōla state who on their own hand persecuted their religious rivals under any circumstances and exploited them. The Imperial Cōlas at this juncture were unable to prevent such religious exploitation for the very reason that the local forces were potential residential units who always stood by the side of the Cōlas in times of war and hence they were primarily patronised by the Imperial Cōla rulers.

The Hindu hagiologies speak in vain about the persecution and whole sale extirpation of the Jainas. The tolerance of the Cōla rulers is also seen by the fact that they made innumerable grants to Jain establishments from time to time. Rājarāja and his sister Kundavai made many endowments and constructed Jaina temples.

It is interesting to notice that a Jaina work Udayādityālaṅkaram in Kannaḍa came to be written by a Cōla prince Udayāditya in C. 1150 which consisted of 72 stanzas on the art of poetry largely based on Dandin's Kāvyādarśa[2].

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1. Ec., X, Mb. 49a.
2. Edward, P.Rice., A History of Kanarese literature (Oxford Uni. Press, London, 1921), P.27.

Section.3:

EDUCATION

Though universal education an important feature of the recent centuries is not to be found in medieval southern Karnāṭaka, the Cōḷa rulers who were great scholars themselves took to the promotion of education seriously.

Educational endowments:

Educational endowments in the form of land grants were made for the maintenance of educational institutions and food for the ascetics who underwent religious studies. The earliest reference to such grants is dated 991 of Rājarāja wherein Sōmarasi bhaṭṭaraka of/Īśvara lineage as the head of education and other village activities.[1]

Primary education:

The most important progress in primary education was noticed among the engravers who could compose verses and passages and engrave by themselves. The Śōḷadēvanahaḷḷi record[2] in Kannaḍa dated 1029 of the 18th regnal year of Rājēndra Cōḷa-I was written by a mahāmātra Ajavarmmaya's son who is known as the emperor of Śasana expressions.

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1. Ec., IV(R), Ch. 145.

2. Ec., IX, Nl.1.

Malla described as a Kavirājabāndhava i.e., poet and friend of poets and composer of the famous Beḷatūru epigraph[1] dated 1057 of Rājendra Cōḷa-II's reign rendered his writing in a poetic form of high quality, simple, direct and full of pathos. The whole composition is fascinating due to the use of metres like akkaram and lalitavrittam[2], one of the best records in Kannaḍa language and literature.

In 1057 an inscription[3] from Hirēhaḍagali, Bellary district praises about its composer Dēmarasa who was knowing four scripts viz., Tilu (Telugu?), Tivuḷa (Tamil[4]), Kannaḍa and Nāgara and likewise several lithic records[5] help us to know the diversified interest of engravers and their multilinguism.

Primary education also covered learning of languages. Thus a record[6] dated 1290 from Mysore registers a grant of 6 gadyāṇas for the maintenance of a school teacher who had to teach his boy students, Nagari, Kannada, Tamil and Grantha scripts (Nāgara-Kannaḍa - Tigulārya manōḍisuva bālaśikṣeya upādhyāyara jivitakka).

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1. Ec., III(R), Hg.60.
2. EHD., p. 444.
3. SII., IX, (i), 118.
4. Ec., VI, Mg. 22 dated 1129 - the record refers Drāviḷa
5. EI., XII, p.274 (1077); MAR., 1911, P.48, para 104; Ec., IV, Ng. 39, dated 127.
6. Ec., III, TN. 27.

The sculptors apart from being skilled engravers also had the capacity to construct fine building. E.B. Havell remarks thus:

"The craftsmen being versed in national epic literature always figured in the history of India as missionaries of civilisation, culture and religion."[1]

Learning arts like singing and dancing was considered as an essential part of education for the ladies and even for men. In the piḍāriyar temple at Kolar remunerations was granted to a dancing master (naṭṭuvan) to teach dancing girls. For staging these performances there was a stage in-charge for conducting songs, dramas and other entertainments[2] which took place in huge mandapams or halls and palaces referred to in inscriptions[3]. The school master (uvatti) was exempted from levies and no labour was extracted from his family members[4].

Higher Education:

Agraharās, maṭhas and other centres of learning imparted instructions in disciplines like vēdas, vēdāṅgas etc.

Mini-colleges were attached to the temple of piḍāriyar for giving training in higher education and arrangements were made

1. E.B. Havell., Indian Sculpture and painting, London, 1928 (IInd Edn), P.186.
2. Ec., X, Kl.106d, Bg.38.
3. Ec., X, Sd.9.
4. Ec., X, Mb. 49a.

for teaching Vyākaraṇa (grammer), purāṇa (mythology) and Yamala and a lecturer was appointed for this purpose.[1]

The teachers (bhaṭṭa) were endowed with lands and money i.e., bhaṭṭa-vṛittị[2] for the development and propagation of universal education.

The sacred temples in the Cōḷa period formed a centre of learning adjusting to the needs of the people. It is interesting to quote in this connection C. Śivaramamurti[3], in the following words:

"The temple was one of the greatest institutions created by the Indian genius. It was the hub on which revolved the whole life of the village. The temple provided for the education of the scholar, monument of the public, the cultivation of art and aesthetic sense and for the piety of the worshippers. The temple as can be gathered from the inscriptions was at once a great centre of various activities."

Centres of higher learning:

People of the Cōḷa times in Karnāṭaka were well versed in the study of vedas[4] (Rig, Sāma and Yajurvēda) and institutions

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1. Ec., X, Kl. 106d, 144.
2. Ec., IV, Ng. 39.
3. C.Sivaramamurti., Bulletin of the Madras Government Museum, No.4 (Reprint 1966), P.4.
4. Ec., III(R), Gu.56, dated 1049; Ec., X, Kl.108.

were set up in Agara[1] for learning Śāstras and various other branches of knowledge. Sugattur or pugattur in Sidlaghatta taluk of Kolar district was a famous educational centre for learning Tamil literature[2].

Philosophy: Philosophical education like Kalagama and Śivagama was known to the religious recluses.[3] Mantras, hymns and other vedic texts were recited during the worship of deities[4], an instance of oral education. Epics and puranic stories inscribed on the temple-walls helped as a yearly book and visual education. The heroic instances and murals depicted some aspects of folk-literature. The acharyas or temple-priests at times acted as teachers. The Jaina basadis were sufficiently financed by the Cōḷa government who were carrying on classes for the poor.

The agrahāras of Maḷavur or Māḷurpatna in Channapatna taluk of Bangalore district, punganur or Honganur, Alur etc., were centres of learning in Karnāṭaka during the sway of the Cōḷas. These agrahāras were mostly inhabited by Brahmin scholars who were the main exponents of education. The position of these settlements in Karnatak culture and society is explained by A. Venkatasubbiah in the following words:

1. Ec., IV(R), Yl. 143.
2. Ec., X, Sd.9.
3. Ec., IX, Nl.1.
4. Ec., X, Kl. 108.

"Instead of the hermitage situated near the town or village we now meet with settlements of Brahmins situated in the village itself. If the Brahmins thus settled were eminent teachers and their number was not small, the village or town inhabited by them would acquire much renown."[1]

The ghatikāsthanas, an institute of advanced learning in medieval Karnatak was also called by the same name in Tamilnād which is said to have spread from Karnātaka[2]. The earliest reference to the 64 Kadigaittāvalam[3] or ghatikāsthānas in Karnātaka under the Cōlas is found in an undated record palaeographically assigned to the 11th century. The ghatikasthana of Henjerapatna[4] was a leading educational institution and the only one of its kind noticed in the Nidugal country during the rule of the Cōla chiefs who were the feudatories of the Imperial Cōlas.

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1. A. Venkatasubbiah., "A twelfth century University in Mysore" - QJMS, VII, P. 163.
2. Indica., Vol.II, PP. 99-105.
3. Ec., V(R), Kn. 116.
4. Ec., XII, pg. 35 & Si. 23.

It is evident from the above study that learning, teaching and making provision for advancement of the cause of education was considered a holy act during the period under study. In this connection Prof. K.A.N. Sastri[1] has stated thus about the significance of literacy in medieval Karnāṭaka.

"Though the pursuit of higher education was then as now necessarily concentrated in particular centres which commanded the resources in men and material required for it, the results of such a study were evenly spread all over the country; men possessed of the highest learning to which they had access at the ~~time~~, the most cultured and refined intellectuals, went to live in villages and all over the countryside, where they took an active and constant part in guiding the daily lives of their less enlightened countrymen. Education in all its stages was vitally connected with all social life and institution and was productive of more abiding and tangible benefit to the people than appears in our own days."

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1. K.A.N. Sāstri., EHD, pt. I, pp. 430-31.

ANNEXURE

STATISTICAL DATA OF COW RAIDS AND OTHER FIGHTS IN THE CŌLA PERIOD.

Sl. No.	Village	Taluk	District	Cow Raids	Thefts	Nature of fights	Date A.D.
1.	Bissanahaḷḷi	Mulbagal	Kolar	--	--	Refers to a local battle in the town of Maṇḍikal.	1000
2.	Doḍḍa-Sivāra	Malur	Kolar	--	--	Refers to a battle and death of a hero.	1009
3.	Kallahaḷḷi	Chinta-mani	Kolar	--	--	Records the death of hero in Keyamangal Vill. in a battle and village grant.	1010
4.	Nambi-haḷḷi	Srinivas-pur	Kolar	Refers to a cow raid. Death of hero and capture of Beḷagattūr.	--	Women were molested by the enemies.	1015
5.	Purahaḷḷi	Kolar	Kolar	Records the death of a priest's son-in-law in a cow raid of Volleyūr in Tagaḍur-nāḍ.	One robber (Kallar) was killed.	---	1035

Sl. No.	Village	Taluk	District	Cow raids	Thefts	Nature of fights	Date A.D.
6.	Sīlūr	Kolar	Kolar	Refers to a cow raid and death of hero who saved the cattles of Velliyur and village from destruction.	--	Herostone set by the hero's son.	1076
7.	Gudihalli	Sidlaghatta	Kolar	--	--	Refers to local fight and death of hero after intense fighting.	1080
8.	Sidlaghatta	Sidlaghatta	Kolar	---	--	Refers to some local fight (not clear).	1118

Total No. of Cow raids in Kolar District = 3 }
Total No. of fights " " " = 5 } 8.

Sl. No.	Village	Taluk	District	Cow raids	Thefts	Nature of fights	Date A.D.
1.	Siddanahalli	Hoskote	Bangalore	Refers to a cow raid and the heroic fight and death of a woman.	--	--	1041

Total No. of cow raids in Bangalore District = 1.

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Sl. No.	Village	Taluk	District	Cow raids	Thefts	Nature of fights	Date A.D.
1.	Kirugothāra	Chamarajanagar	Mysore	Records a death of a hero in a cattle raid.	--		1016
2.	Marūru	Hunsur	Mysore	Records the appreciation of the valour exhibited by a hero named Ipagonda in a cattle raid.			1020-1021
3.	Lakshmanapura	Heggadēvanakote	Mysore	Records the death of a hero in a cattle raid by recovering the cattles again.			1030
4.	Hampāpura	Krishnarajanagar	Mysore	--	--	Records the death of an individual while fightimg with the Changālvas.	1033
5.	Kumballi	Kn.	Mysore			Records the death of Changālva-nayaka in a fight.	1034

Sl. No.	Village	Taluk	District	Cow raids	Thefts	Nature of fights	Date A.D
6.	Malle-gandana-Koppalu	My.	My.	---	--	Records the death of** Changalva- in a fight.	1036
7.	Gujja-ppana-hundi	Hegga-devana-kote	Mysore	---	--	Records the death of a man in a fight and his friend in turn killed his enemy in Navale nad of Mudigondachola mandala.	1063
8.	Ninga-halli	-do-	-do-	--	Records the death of a warrior named Bira in a Skirmish in Baya-nad with the thieves and his son set up the herostone.		1069-1070

**a hero who opposed the

Sl. No.	Village	Taluk	District	Cow Raids	Thefts	Nature of fights	Date A.D.
9.	Annūru	Hegga-dēvan kote	Mysore	Records the death of a certain hero (gamunda) in a cow raid and erection of a herostone in memory of the deceased.	--	--	1115-1116

Total No. of cow raids in Mysore district = 5
Total No. of cow fights " " = 3
No. of Thefts " " = 1
9

Sl. No.	Village	Taluk	District	Cow Raids	Thefts	Nature of fights	Date A.D.
1.	China-Kurali	Pandava-pura	Mandya (Md)	Records the death of the hero in a cattle raid.	--	--	1011

No. of cow raids in Mandya District = 1.

Total Number of Skirmishes in Karnātaka during the Chōla period = 19

SEVENTH CHAPTER

CHAPTER.VII

Constructions and LEGACY:

Section.1:

IRRIGATION:

Tanks, Canals, Sluices & Wells:

The Imperial Cōḷas played an active role in giving impetus to agriculture and the success achieved by them was due to provision of adequate irrigational facilities. The abundant tracts of agricultural areas in Karnāṭaka were pro uctive. In those times it was considered a munificent and holy act on the part of the administration and society to build canals dig out lakes, tanks, wells etc. There is ample proof to indicate the highly advanced nature of technical skill in the execution of irrigation works as seen in a reservoir of 16 miles width with sluices at Gangaikoṇḍacōḷapuram executed during the reign of Rājēndra Cōḷa-I which really improved the standards of living of the subjects in the Cōḷa empire.[1] It was the Tamils under the Cōḷas who introduced a new principle i.e., to control a river at the head of its delta and the anicut is the contribution of the Cōḷas[2].

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1. K.A.N. Sastri., HSI, P.-316; The Cōḷas, pp. 404-406 & 288-289; Aiyangar, S.K., Ancient India, pp. 185-88.
2. Gururajachar, S., SAESLK, P. 52.

Karikala Cola is known for construction of a hundred mile embankments on the Kaveri connected with the main channels for irrigation and extending upto Talakad, south of Mysore. The Bidirur grant[1] of the Ganga King Bhuvikrama dated S 556, Tuesday, 10th lunar day mentions about Karikala Cola as <u>Karita Kaveritira</u> i.e., one who has caused the construction of banks to the Kaveri.

The study of the irrigation problem is mainly connected with the tanks, their name-endings, types, construction, repairs or maintenance and cost. The tank works gave an impetus to the promotion of agriculture and helped to counteract the extremes in the climate by maintaining an equitable temperature.[2]

The total number of tanks constructed and existing during the Cola period in Southern Karnataka are thirty out of which five were excavated and a few repaired as revealed by a study of Cola epigraphs:

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1. <u>MAR</u>., 1925, P.16.
2. Kuppuswamy, G.R., <u>ECMK</u>, P. 66.

STATISTICAL ACCOUNT OF TANKS, LAKES, etc.

Sl. No.	Name of King Ruling	No. of Tanks existing & constructed	No. of Tanks excavated & repaired
1.	Rājarāja-I (985-1014)	3	1
2.	Rājēndra Cōḷa-I (1012-1044)	10	1
3.	Rājadhirāja-I (1012-1054)	4	--
4.	Rājēndra Dēva-II (1052-1064)	--	--
5.	Rājamahēndra (1062-1065)	1	--
6.	Vira Rājēndra (1063-1070)	--	--
7.	Kulottunga Cōḷa-I (1070-1120)	4	3
8.	Vikrama Cōḷa (1118-1135)	2	--
9.	Rājēndra Cōḷa-III (1246-1268)	1	--

LISTS OF TANKS, LAKES ETC., IN SOUTHERN KARNĀṬAKA DURING THE CŌḶA PERIOD:

Sl. No.	Location	Name of the lake, tank, well, channel existing & its location	Nature of work	Name of builder donor and the nature of grant made	King and Date	Reference
1	2	3	4	5	6	7
1.	Vill-Hebbani Tq - Mb. Dt - Kl.	Tank (name not known)	Records the repair of the breach of the tank.	Tank repaired by Maṇḍeya gāmuṇḍa's son prithuvi Rāmaseṭṭi.	Rājarāja-I 16th Reg. year, 1000.	Ec., X, Mb.208.
2.	Vill - Hebbani Tq - Mb. Dt - Kl.	-do-	Construction of tank.	Perbbaṇṇa Maṇḍayya-gāmuṇḍa's son prithvi Rāma seṭṭi. Also made some grants below the tank.	-do-	Ec., X, Mb.209.
3.	Vill - Malūrpaṭna Tq - Cp. Dt - Bn.	Tanks & wells of Manalūr existing (name missing)	--	---	Rājarāja-I 23rd Regnal year, 1007.	Ec., IX, Cp.132.

1	2	3	4	5	6	7
4.	Vill - Balamuri. Tq - Sr. Dt - Md.	Balamuri tirtha of Ballegola (existing)		--	Rājarāja-I 28th Reg. year Ś 934, 1012-13.	Ec., VI(R), Sr. 78.
5.	Vill - Gavipalli Tq - Ct. Dt - Kl.	Maṅgatandali (existing)	--	Chelvarasa made a grant of lands under the tank.	Rājendra Cōla-I, 1015.	Ec., X, Ct.153.
6.	Vill - Belaturu Tq - Hg. Dt - Mys.	Nidugere and Maltikere located near the flower - garden.	--	---	Rājendra Cōla-I 9th Reg. year, 1020.	Ec., III(R), Hg. 58.
7.	Vill - Jōdi Dalasigere Tq - Ht. Dt - Bn.	Nelligere situated near the temple.	--	Records some grant for the tank by a women Maniyabbe and Nirugunda setti.	Rājendra Cōla Ś 945, 1023.	Ec., IX, Ht. 10.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
8. Vill - Tq - CB. Dt - Kl.	Marasana-halli	Arapamma eri	Excavation of the lake and sluice construction.	Māgunda and Māgave's son Palage-seṭṭi's son Sakayya.	Rājēndra Cōḷa Ś 940, 1027.	Ec., X, CB.13
9. Vill - Tq - Nl. Dt - Bn.	Sōḷadēva-nahalli.	Banapura or Vana-puram.	---	Nityavinoda seṭṭi bought 12 Khaṇḍugas of rice land under the tank and gave it as a dēvabhoga.	Rājēndra Cōḷa 18th Reg.year 1029.	Ec., IX, Nl.1.
10. Vill - Tq - Ct. Dt - Kl.	Eremante-paḷḷi	Selva-Samut-tiram	Built a tank and sluice (tumbu).	Selva-araisar.	Rājēndra Cōḷa 1030.	Ec., X, Ct. 138.
11. Vill - Tq - Bg. Dt - Kl.	Nāncha-ralu.	Tank at Tasari.	Construction of lake along with a sluice.	Irumudi-Sōḷa-rājar, the chief of Irumudi-nāḍu 300.	Rājēndra Cōḷa, 1033.	Ec., X, Bg. 7.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
12.	Vill - Nandi. Tq - CB. Dt. - Kl.	Sluice to the west of the outer gate of periya Nandi.	Construction of sluice	Members of Irājendra-Śōla-pperunirivi Samaiyam of Periya-Nandi in Kaḷavara-nādu	Rājendra Cōḷa, 22nd Reg. year, 1033.	Ec., X, CB. 19.
13.	Vill - Kādu-godi Tq - Ht. Dt - Bn.	Pattan-dūr.	Construction of tank with three sluices.	Rājarāja Vēḷan the gāmuṇḍa of Sannai-nādu in Tadigaivaḷi alias Vikkirama Śōla-maṇḍalam.	Rājendra Cōḷa, 32nd Reg. year, 1043.	Ec., IX, Ht. 142.
14.	Vill - Diguva-palli. Tq - Ct. Dt - Kl.	Pallava-kaṭṭu in Mindun-gallu of Koyyakore-nādu and north Pom-palakaṭṭu.	Construction of two tank & sluice and levelling the ground.	Rājendra Cōḷa-Pompala-maraya, a Cōḷa feudatory.	Rajadhirāja I, 30th Reg. year, 1047.	Ec., X, Ct. 30.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
15.	Vill - Kolagāla Tq - Hg. Dt - My.	Tavudahalli tank (existing).	----	Rāchayya son of Uttama Chola gāvunda of Koligāla in Navlenād.	Rājadhirāja-I 8th Reg.year, Ś 975, 1053.	Ec., III(R), Hg. 32.
16.	Vill - Chelūr Tq - Bp. Dt - Kl.	Sola-samuttiram at Selūr.	Lands granted to this lake.	A resident (name not known) of Selūr in Koyyakkurai-nādu of Irattapādi-konda Sola-mandalam.	Kulottunga Cola-I, 15th Regnal year, 1084.	Ec., XVII, Bp. 88.
17.	Vill - Sundara-pālya Tq - Bp. Dt - Kl.	Nānādesiyan at Pārpadu in Ilanagar-nadu of Nigarili Sola-mandalam.	Excavation of a tank (ivveri Kallu-vittan.)	Adichchankappa-devan alias Nārpattennā-yira-nila...... of Kannavidu mukkanna.... in Arumoli deva valanādu of Sola mandalam.	Kulottunga Cola-I, 27th Reg. year, 1096.	Ec., X, Bp. 16.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
18.	Vill - Bommuru Tq - Sr. Dt - Md.	Lake situated at the village Siriya-Kalasa-ttapādi *alias* Vānavanmādevi chaturvedi-mangalam in Idaitturai-nād.	Renovation of the breaches of lake which was uncared for 200 years.	*Mandalika*Poman Iraman *alias* Virudarājabayan-karamārāyan (the *adaik-karan* of the village).	Kulottunga Cola-I 33rd Reg. year, 1102-03.	*Ec.*, VI(R), Sr. 67.
19.	Vill - Sindhu-valli Tq - Nj. Dt - My.	Tank (name and location not known)	Excavation of a tank and fixing a sluice (tūmbu)	Mutta-gāmunda *alias* Satya-vakya-gāmunda, son of Māchcha-gāmunda son of .... Aniralava of a village (name lost) in Karai-nādu in Gangaikonda Sōlavala-nādu of Mudigonda Sōla mandalam.	Kulottunga Cola-I, 37th Reg. year, 1106-07.	*Ec.*, III(R), Nj. 348.

(1)	(2)	(3)	(4)	(5)	(6)	(7)
20.	Vill - Kannam-bāḍi Tq - Pp. Dt - Md.	Sivakere and Hiriyakere (location not known)	Wet lands granted to both these tanks.	Bācha-gavuṇḍa made it to Konga-jiya.	Kulottunga Cōḷa-I, 45th Reg. year, 1114-15.	Ec., VI(R), PP. 44.
21.	Vill - Dala-sanur. Tq - Kl. Dt - Kl.	Tiladanūr of the same village.	Reclamation of lands below this tank by clearing the jungle & shrubs.	Vāna-vichchādara-ppuda-nād-āḷvān alias Māran son of Aḷagiya Śōḷa-ppudanāṭṭuvēlān alias Eruttilan .... ṅgan	Vikrama Cōḷa 10th Reg. year, 1127.	Ec., X, Kl. 186.

Names:

The tanks were named in as below:

Kere[1]

Samudra[2]

ēri[3]

Kaṭṭe[4]

Kuṭṭai[5]

tīrtha[6].

Most of the tanks built were named after the place[7], dynasty[8], god[9], merchant organisation[10], hills[11], builders[12], chiefs and feudatories[13], villages[14] etc.

Types:

The Samudra which was rarely built in the Cōḷa times was applied for big water formations and the lesser ones were equated to Kere or ēri the most common one. Kaṭṭe which was generally met for washing clothes was an outflow of an ēri or lake. The term tirtha usually stood for holy and natural water-formations by the side of pilgrim centres rarely used for irrigational purposes.

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1. Ec.,IX, Ht. 10 - Nelligere tank. 2. Ec., X, ct.138 - Selva Samuttiram. 3. Ec., III(R), Nj.348. 4. Ec.,X, ct.30; Ec., X, Kl.75. 5. Ec.,IX, Bn.100, P.15, 1.11 (Text) - Unangimaran Kuṭṭai. 6. Ec., VI(R), Sr.78 - Balamuri tirtha. 7. Banapura or Vanapuram tank - Ec.,IX, Nl.37, dated 1033. 8. Ec.,XVII, BP.88. 9. Śivakere - Ec.,VI(R), PP.44. 10. Ec.,X, BP.16 dated 1096 - Nānādesiyam tank. 11. Ec.,X, CB.25 - Periya Nandi. 12. Ec.,X, CB.13. 13. Ec.,X, ct.30. 14. Ec.,III(R),Hg.32.

The literary sources refer to the prosperity of the Cōḷa country due to Kāveri and a number of tributaries and in their absence channels and tanks were utilised to store up water.

Most of the tanks were excavated along with a sluice (tumbu)[1] of considerable size. The construction of canals and channels (vāykkal & nerilu)[2] was so facilitated that the waters were thoroughly distributed to the four corners of the village. We learn from the inscriptions that the channels touched almost every house which were marked by boundary stones. Wells were also dug out for irrigational purposes.[2a]

Cost of construction:

Regarding the cost of construction of tanks, the lithic records are silent and it is difficult to come to a definite conclusion based on the dimensions of the tank.

Purpose:

The tanks were built initially for philanthrophic and religious purposes though ultimately for cultivation. The lands generally allotted for cultivation were helped with irrigation. Sometimes the assembly granted lands, permitted to be irrigated by the tanks and wells of the locality. An inscription[3] of

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1. Ec.,IX, Cp.128 dated 1007; Ec., X, CB.19, dated 1033.
2. Ec.,III(R), Nj.213, 215; Ec., IV(R), Ch. 186.
2a. Ec.,IX, Cp. 132.
3. Ec., IX, Cp.132.

Rājarāja dated 1007 states that the assembly of Vandūr alias Sōlamādēvi Chcharuppēdimangalam gave permission to have the lands (granted to God Jayangonda Sōla Vinnagar ālvar) irrigated from the tank and wells of the village Manalūr, a portion of Nigarili Sōlapuram. Also the members authorised the pujaris of the temple to receive Suttukkadan (a gift of interest?) along with the share of the produce of the irrigated lands.

Tanks were built for the consecration and worship of the deity.[1] In rare instances we notice a woman Manniyabbe[2] daughter of a local official granting lands under the Nelligeretank so as to facilitate the uncultivated lands to produce more crops and on the other hand to maintain the constant flow and utility of the tank. This charity was undertaken by the lady for the Brahmins and ascetics to achieve personal merit.

It so happened that on the death of one's own family members, lands were granted along with a tank excavated by the side of it.[3] The Ruler at times personally attended to the excavation of tanks. The famous suttur record[4] of Rājēndra Cōla-I dated 1032 states that the King ordered to provide land for the maintenance of the tank (bittuvatta). This settlement was

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1. Ec., VI(R), Sr.78, dated 1012-13 - Balamuri tirtha of Bellegola built by panchavan Marayan, the Chōla general of Rājarāja-I.
2. Ec., IX, Ht. 10 dated 1023.
3. Ec., X, ct. 153 dated 1015 - Mangatandalli tank.
4. Ec., III(R), Nj. 215.

finally made as a gift (dharmastithi) by the mahājanas and the Samaya conferred with all the titles of Śrōtriyagrāma.

Tanks were also generally built for the prosperity of the Kingdom which served as a boon for the agriculturists. Renovation of the tanks was another major work undertaken by the citizens.[1] A detailed inscriptional study of the Cōḷas reveals the fact that paddy was the chief crop raised under the tanks.[2]

Officials engaged in Tank Improvement programme:

The following are the person or persons involved in the construction of tanks as noticed from the Cōḷa inscriptions:

Rulers[3].
Imperial officers[4].
provincial officers[5].
Assembly members[6].
feudatory chiefs[7].
Mercantile Associations[8]. (Nānādēśis)
Village gāmuṇḍa[9] and gauḍas[10] .

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1. Ec., X, Mb.208 dated 1000. 2. Ec., IX, Nl.37, dated 1029 - Rice was cultivated under the Bāṇapura tank.
3. Ec., III(R), Nj. 215. 4. Ec., VI(r), Sr.78.
5. Ec., VI(R), Sr. 67. 6. Ec., IX, Cp.132.
7. Ec., X, ct. 30; Ibid., Bg.7. 8. Ec., X, Bp.16; Ibid., IV(ii), Ng. 70.
9. Ec., III(R), Nj. 348. 10. Ec., IX, Ht. 142.

Individual[1].

Inhabitants of the nāḍu.[2]

Tank planning:

Regarding the technical aspect of construction of tanks (ēri), the Cōḷa inscriptions are silent but it can be conjectured that as a first step, waste lands were cleared by removing the shrubs and levelling the ground. The Daḷasanūr inscription[3] of Vikrama Cōḷa-I dated 1127 mentions that by the order of maṇḍalika, the local officer (gāmuṇḍa) reclaimed 350 Kuḷi of land below the big tank of Tiladanūr after clearing the jungle and removing the shrubs (Tiladanūr-pperiēri-Kīḻ-kkāḍu Veṭṭi Kkamb araṭṭu......).

The water from the tank was taken out by digging channels (vaykkal) of considerable size and a sluice gate (tumbu) for controlling the channel water.[4] In exceptional cases where level of land was too high for channelling the water, small streams (Maḷaikollai) were cut through these tanks for the high lands.[4a]

A few inscriptions referring to the boundary of the villages and houses in a village explicitly mention the big channels surrounding them.[5]

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1. Ec.,X, ct. 138.
2. Ec., IX, Ht. 140a.
3. Ec., X, Kl. 186.
4. Ec., X, CB.19 dated 1033.
4a. Ec., V(R), TN.192 dated 1040-41.
5. Ec., V(R), TN.227, 230; Ibid., III(R), Nj. 213.

Wells are not referred to frequently. There is a solitary inscription[1] of Rājarāja dated 1007 which states that the lands were irrigated from the wells of the village.

Maintenance:

Tank irrigation was the most popular in most parts of southern Karnāṭaka in Cōḷa times though a correct estimate cannot be made about the number and size of the tanks. A sample survey based on epigraphical references[2] reveals that Kolar and Mysore districts had the highest number of tanks constructed and in existence than the other three districts.

Regular attention was given by the Cōḷas for the maintenance or upkeep of the existing tanks and the damaged ones promptly repaired. There are inscriptions[3] which state the complications involved in the breached dams. Tanks often breached due to heavy rains etc. and had to be set right.[3a] The Bommuru record[4] in Tamil of Kulottunga Cōḷa-I dated 1102-03 mentions that the King's maṇḍalika Pomman-Irāman alias Virudarāyabhayankara-marayan, who was the āḍaikkaran of the village repaired the breaches of the lake which had fallen

1. Ec., IX, cp. 132.
2. The figures district wise are:

Kolar =	13
Mysore =	9
Bangalore =	5
Mandya =	3
Total =	30

3. Ec., X(i), Bp.9, P.76(Text). 3a. Ec., IX, Ht. 139.
4. Ec., VI(R), Sr. 67.

into disrepair for 200 years (prior to this year) and left uncared. The monetary problem was more involved in the construction of tanks. Generally lands were granted for the maintenance (bittuvatta) out of the revenues of such grant. The mahajanas were held responsible for the upkeep of the tanks.[1] For the maintenance of a tank cash payment was also also made in large amounts[2] or on pro-rata[3] basis. Taxes were levied like the bittu and Kattu[4] for the maintenance of tanks apart from water-cess (nir-Kuli)[5].

Fines constituted another source of income for the maintenance of tanks. Any damage caused to the tanks or irrigational works was considered as a crime. A record from Malūrpatna[6] dated 1014 of the 3rd regnal year of Rājēndra Cōḷa mentions that the temple authorities were granted permission to levy a fine of 50 Kalañju of gold on those who obstructed them to have the lands irrigated.

References to water-disputes are not known in the Cōḷa period. Most probably they were settled by the village officials themselves. Based on the instances mentioned above, it can

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1. Kuppuswamy, G.R., ECMK, P. 69.
2. Ec., IX, Ht.10.
3. Ibid., Nl. 63.
4. Ec., III(R), Nj. 215.
5. Ec., IV, ch. 84.
6. Ec., IX, cp. 127.

be summed up that the individuals and the state co-operated in making arrangements for irrigation in the following ways:

(1) Assigning huge money on the desilting of existing lakes.

(2) Renovating the old ones and digging out new tanks for a uniform supply of water for all the channels.

(3) Many fallow lands were brought under cultivation soon after the construction of lakes.

Section.2:

Mathas, Rest-Houses and Roads:

The Colas gave due importance to the mathas and temples which served as centres of education. The earliest mathas of the Tamil country date from Jnanasambandhar (7th cent A.D.) which developed its subsequent branches in the Cola and pandyan territories.[1] The mathas in the Cola period served a dual purpose i.e., for the ascetics or resting hall and education. The Cola epigraphs record the existence of three mathas at Tiruvaru in Vikkur alias Jayangonda Solapuram of perumbanappadi in Jayangonda Solamandalam[2], at Singha parishe[2a] and Ennegumba or Erumai Kumba[3]. These mathas were managed by a private person.

1. Venkateswara, S.V., Indian culture through the Ages, 2 Vols, Mysore, 1928-32, P. 250.
2. Ec., IX, Ht. 36, dated 1065.
2a. Ec., III(R), Nj.241, dated 1027-28.
3. Ec., IV(R), ch. 303, dated 1110.

The construction of Rest-houses (nilcham)[1] was considered as an act of charity.

There is no mention about the construction of roads, though indirect references to finding a pathway (padangandu)[2] and Salaigal[3] (streets) are found. Further the inscriptions are also silent about the types of roads constructed.

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1. Ec., X, CB. 13.
2. Ec., X, Mb. 49a.
3. Ec., X, Sd.91.

Section.3:

TEMPLES:

During the rule of the Imperial Cōḷas over Karnāṭaka for about 130 years (985-1120) the construction of temples constituted a major building activity. Most of them erected were in stone but a few built of brick were rebuilt with stone. The Cōḷa inscriptions[1] often mention about the change over from brick to stone structures. The Cōḷa temples of Karnāṭaka resemble the early Cōḷa temples of the Tamil country in many architectural/features and structure.[2] Though the earliest temple[3] dates from Rājarāja (985-1013), the Dravidian style of architecture in the Cōḷa temples of Karnāṭaka resemble those of the early line[4]. It can be conjectured that owing to highly sophisticated method of constructions in the Tamil country by Rājarāja and his successors which was not possible in Karnāṭaka due to the absence of local skilled craftsman and adequate labour, lack of economic resources and the local autonomy which was granted by the Imperial Cōḷas during that period. The southern school or Cōḷa style of architecture also influenced the Chāḷukyas and the Hoysaḷas who copied

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1. Refer the Cōḷa inscriptions in Ec., X.
2. Narasimha Murthy, A.V., Archaeology of Karnāṭaka, Mysore, 1978, P.259.
3. Janardana temple at Tadimalingi, T.Narasipur taluk of Mysore district was built in 1004 dedicated to Vishnu.
4. Kuppuram, G., "Chola temples in Karnāṭaka: Vignettes from Art and architecture" in Subramanian, S.V.(Ed)., Proceedings of Heritage of the Tamils - Art & Architecture, Madras, 1980 PP.72-83. Refer for a detailed study of Cōḷa art in Southern Karnāṭaka.

their tall gopuras adding to its wonderful finish of minute skilled workmanship in the modulated and highly polished glossy stone pillars and walls.[1]

Unlike the lofty Cōḷa temples of Tamil country, the temples of Karnāṭaka were of smaller size, the reasons for which are obscure probably owing to problems like transportation of building materials, economic hardships and political instability.

As the Cōḷa rule extended farther to the borders of Hassan and Mandya districts, temples came to be constructed at places like Arulāgupāy, Turivaykare and Tamagullu, ten miles north of Haḷebid (North Western Cōḷa boundary) which are spoken of as Cōḷa temples by the people of the region even today[2]- and the same is also true for Tulunāḍ.[3] It can be said that temple activity synchronised with the extension of Cōḷa initial boundary.

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1. Panchamukhi, R.S., An outline of Karnatak sculpture, Dharwar, 1956, PP.46 & 52.
2. Journey from Madras through Mysore, Canara and Malabar (Vol.II) by Dr. Francis Buchanan, London, 1807, II, 57, 58; III, 389; Arokiaswami, M., The Kongu country, PP.204-205.
3. Gururaja Bhatt, P., STHC, PP. XXVI, 285.

Approximately there are about sixty Cōḷa temples in southern Karnāṭaka built by the Cōḷas in the Dravidian style of architecture and it has to be conceived that the canon of Cōḷa architecture was not only adopted and followed in the Tamil country and Karnāṭaka but also in Andhra dēśa, Ceylon and Drākasārama.[1] Most of the temples are in a dilapidated condition, a few to be missing and many temples in existence are referred to in Cōḷa epigraphs[2] as either erected, renovated and endowments duly made for them. A detailed temple survey divulges the fact that nearly 50% of the temples constructed are from the Mysore district.[3] Some of these temples can be undoubtedly apportioned to the Cōḷa period based on epigraphical evidences and others only by the architectural features found in them. When closely examined the early Cōḷa temples of the Vijayalaya line correspond with the Cōḷa temples of Karnāṭaka.

A few of important temples in existence are mentioned below:

Rājarāja-I (985-1013):

(1) Kailāsēśvara temple at Doḍḍamalūr[4], Channapatna taluk, (Distt: Bangalore):

This is the earliest Cōḷa temple built along with the Cōḷa

1. K.A.N. Sastri., The Cōḷas, P. 695.
2. Ec., XIV, TN.122; Ibid., IX, Cp.82 & 83, 128 & 135; Ibid., X, Mb. 120.
3. Refer Table of Cōḷa temples in Karnāṭaka (appendix).
4. M.A.R., 1935, P.17.

agrahāra periya Malūr alias Rājēndrasimha chaturvēdimaṅgalam[1] by an officer of Rājarāja in 1000. This temple was the most important centre of cultural activities for the Cōḷas in Bangalore district and even Rājarāja's sons and grandsons frequently made grants and improved it.

(2) Apramēya temple at Dodda Mālūr[2], Channapatna taluk (Distt. Bangalore):

A huge construction built in 1004-06 in commemoration of the expulsion of western Gangas of Talakāḍ by the Cōḷa general Aprameya of Rājarāja-I.

(3) Janārdana temple at Tadimalingi, T'Narasipur taluk (Distt: Mysore):

A genuine Cōḷa monument dedicated to Vishnu built by Rājarāja in 1004 which can be accepted as the most probable date of construction[3]. This temple reveals the fact that Śrivaiṣṇavism existed in Karnāṭaka long before the advent of Ramanuja.

(4) Kolaramma temple at Kolar:

A huge temple in the Dravidian style dating from the Ganga times was actually renovated by Rājarāja-I in about 1006.

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1. Ec., IX, CP. 83.
2. Rao, C.H., Mys. Gaz, Vol.II, Pt(i), P. 159; An inscription of Rājendra Cōḷa-I dated 1014 registers a grant to this temple. - Ec., IX, Cp. 88c.
3. MAR., 1938, P. 36.

Evidently the brick structure was replaced by stone by the ruler and in 1033 under the orders of Rājendra Cōḷa, the general Uttama Cōḷa Brahmamārāyan[1] rebuilt this temple in stone and it is noteworthy that this is the earliest brick temple of the Cōlas in Karnāṭaka to be rebuilt with stone.

(5) Nārāyaṇa temple at Malūrpatna:

This temple is assigned to Rājarāja-I and the earliest epigraph[2] in this temple is dated 1007 which records the erection of a temple and consecration of the god Jayaṅgoṇḍa Śōḷavinnagara āḷvār at Nigarilicōḷapuram which was a portion of Manaḷūr.[2a]

(6) Gopalakrishna temple at Punganur, Channapatna taluk (Distt: Bangalore):

It seems that this temple was built by Rājarāja-I for his respected pious sister Kundavai and the earliest inscription[3] of this temple dated 1013 registers grant of lands for the god KundavaiVinnagara āḷvār by the members of Punganūr alias Trayilokyamādevi chaturvēdimaṅgalam.

(7) Lakshminarasimha temple at Marehalli[4], Malavalli taluk (Distt: Mandya):

This temple is assigned to the period of Rājarāja and its structure is very similar to the Rājarājēswara temple at Thanjavur.

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1. Ec., X, Kl. 109a.
2. Ec., IX, cp. 128.
2a. Ec., IX, cp. 127.
3. Ec., IX, cp. 42a.
4. MAR., 1938, P.39.

(8) Rājarājeśvara temple at Talakād:

Built after the conquest of Talakād by Rājarāja and a record[1] mentions the installation of a deity named as Rājarājeśvara Udaiya mahādevar.

Rājendra Cola-I (1012-1044):

(1) Arkeśvarasvāmi temple at Hale Alur[2], Chamarajanagar taluk (Distt: Mysore):

This is one of the magnificent and important temples built in a clear southern style of architecture by Rājendra Cōla-I roughly during 1015-20. This building has often been misunderstood as not having been built by the Cōlas[3] but there are ample live sculptural evidences to prove that the inner pillars (depicts the various exploits of Rājendra Cōla-I) and the whole construction belongs to the Cōla period. M.H. Krishna[4] has high praises for its architectural significance and C.H. Rao[5] has given a vivid picture about its decorative sculptures.

(2) Yoga Narasimha temple at Dadaga[6], Nagamangala taluk, (Distt: Mandya):

This old temple appears to date from 1020 of Rājendra Cōla's period.

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1. Ec., XIV, TN. 196.
2. MAR., 1937, PP. 45-53.
3. Narasimhamurthy, A.V., (Ed), Archaeology of Karnātaka, P. 262.
4. MAR., 1937, P. 45.
5. Rao, C.H., Mys.Gaz, Vol.II, Pt (i), PP. 161-164.
6. MAR., 1940, P. 55.

(3) Banesvara temple at Belaturu, Heggadadevanakote taluk (Distt: Mysore):

The earliest record[1] of this temple is dated 1020 which registers the renovation of the temple which had gone to ruins and the installation of the Linga by the chief of Nugu-nad.

(4) Siddesvara temple at Soladevanahalli, Nelamangala taluk (Distt: Bangalore);

This temple was built by the Cola dandanayaka of Rajendra Cola, Vamana[2].

Rajadhiraja-I (1012-1054);

(1) Somesvara temple at Kolar[3]:

This temple in Dravidian style with a lofty gopura is built with black stone and other components in granite. A Kannada inscription[4] of Rajadhiraja in the 30th regnal year dated 1047 records that Rajendra Cola Pompalamaraya, a Cola feudatory got the ruined part of god Somesvara temple repaired and plastered.

(2) Colesvara temple at Tiptur[5] (Distt: Tumkur):

This is a granite structure in Dravidian style of architecture most probably built during the time of Rajadhiraja-I who was in occupation of the southern portion of Tumkur district.

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1. Ec., III(R), Hg. 58. 2. Ec., IX, Nl. 1.
3. Rao, C.H., Mys.Gaz, Vol.II, Pt (1), P.105.
4. Ec., X, ct. 30.
5. MAR., 1939, P. 58.

Rājamahēndra (1062-65):

(1) Kottēśvara temple at Kottagere[1], Kuṇigal taluk (Distt: Tumkur):

This temple in a dilapidated condition built in the Dravidian style. A Tamil record[2] of Rājadhirāja dated 1048 records the grant by the citizens of Kunigal-nādu for conducting the festival of the god Rājendra Śōḷa Īśvaram Uḍaiya Rājadhirāja Vidangar.

(2) Dharmēśvara temple at Koṇḍarahalli[2a], Hoskote taluk (Dist: Bangalore):

A small but neat and old Dravidian structure of the period of Rājamahēndra. A Tamil record[3] of this ruler dated 1065 is found engraved in the prakara of this temple.

Kulottunga Cōḷa-I (1070-1120):

(1) Durga temple at Agara, Yelandur taluk, (Distt: Mysore):

This is the only cult deity[4] temple in Mysore district and an epigraph dated 1103 of Kulottunga Cōḷa-I records the erection of the temple of Durga or Duggeyagara[5].

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1. MAR., 1919, P. 14.
2. Ec., XII, Kg. 2.
2a. MAR., 1919, P.8.
3. Ec., IX, Ht. 36.
4. Piḍāriyar temple at Kolar - Ec., X, Kl.108.
5. Ec., XIV, Yl. 146.

(2) Rameśvara temple at Engalūr, Chamarajanagar taluk (Dist: Mysore):

A record[1] dated 1110 of Kulottunga Cōḷa mentions a grant for the construction of the temple for the god Rāmeśvaram Uḍaiyār.

(3) Muktinathēśvara temple at Binnamangala[2], Nelamangala taluk (Distt: Bangalore):

Built during the period of Kulottunga Cōḷa and a record of the ruler dated 1110 registers a grant of lands for the god Muttiśvaram. There is close similarity in the sculptures, use of granite and prominent Dravidian features between this temple and the Vaidyēśvara temple at Talakāḍ[3] of the Cōḷa period.

(4) Rāmeśvara temple at Matakeri[4] in Heggadadevanakote taluk (Distt: Mysore):

The temple is located at the confluence of the Taraka and Kapila rivers. The main temple along with the linga is assigned to Kulottunga Cōḷa-I.

(5) Rāmeśvara temple at Avani[5], Mulbagal taluk (Distt: Kolar):

This temple is of the Noḷamba period but it was renovated and

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1. Ec., IV, Ch. 197.
2. MAR., 1934, P.3.
3. MAR., 1932, P. 8.
4. MAR., 1937, P.3.
5. MAR., 1935, P.50.

reconstructed by Kulottunga Cola whose long and famous Tamil inscription is found engraved on the cornice of the temple.

(6) Ankakārisvara temple at Yedatōre:[1]

This temple is supposed to have been built by Kulottunga Cola. A record[2] in the temple mentions its erection by Ankakāran for the deity Nāyaru Kilavar.

A similar temple for god Aivarkandiśvaram named after the village Ayigandapura in the Nelamangala taluk of Bangalore district is mentioned in a grant[3] dated 1113 built by Rājarājan Kulottunga Śōla Adimurkachchengirai, lord of Sayavaranallur in Arikēśari Valanādu of Rājarājan pāndi-nādu.

(7) Kanvēśvara temple at Kannambadi, Krishnarajapet taluk (Distt: Mysore):

An inscription[4] refers to the construction of this temple by two private individuals and assigned to Kulottunga Cōla's period.

Other temples:

(1) Mūlasthānam Udaiyār temple at Sinduvalli[5], Nanjangud taluk (Distt: Mysore):

This temple is referred to in 1108 as being built by the

1. MAR., 1936, P. 3.
2. Ec., XIV, Yd. 64.
3. Ec., IX, Nl. 38a.
4. Ec., XIV, Kr. 34.
5. Ec., IV, Nj.51.

gāmuṇḍa of Karaināḍ along with the fixing of a sluice in the tank bund.

(2) Vijayanārāyaṇa temple at Gundlupet[1] (Dist: Mysore):

Though this structure is of the early Hoysaḷa period, it is a facsimile of Cōḷa Dravidian style. Further a replica set can be seen from the Kirtinarayana temple at Taḷakāḍ built in the Hoysaḷa style of architecture in granite and planned by the Hoysaḷa architects, and actually executed by the traditional Dravidian artists of the region[2] who were mostly from the Tamil country.

(3) Somēśvara temple at Husigaḷa,[3] Hoskote taluk, (Distt: Bangalore):

This is an old building of the Cōḷa period in ruined condition. It has to be noted that though the Cōḷa inscriptions are very few from Hoskote taluk, they are considered to be the finest specimens in the Karnatak empire of the Cōḷas.

(4) Vijay.ndrasvami temple at Betamangala,[3a] Bowringpet taluk (Distt: Kolar):

Parts of this temple are assigned to the Cōḷa period and to the south of the temple there is a cell to its right with an image of Shaṇmukha.

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1. MAR., 1937, PP.19-20.
2. Settar, S., "The Hoysaḷa temples" in Srikaṇṭhika, PP.44; MAR., 1932, PP. 3ff.
3. MAR., 1919, P.7.
3a. MAR., 1941, P.47.

(5) Somesvara temple at Hungunda[1], Bowringpet taluk (Distt: Kolar):

Situated on the hill to the west of the ancient site of the Dimala, is an old Cola temple evidenced further by the finding of a Cola coin in this temple.

(6) Somesvara temple at Sivarapatna[2] about five miles south-west of Vakkaleri in the Kolar district is an old structure perhaps dating from the Cola times.

(7) The Amritesvara temple at Malurpatna[3], Channapatna taluk (Distt: Bangalore) is/ruins and the whole structure is evidently of the Cola days. /in

(8) Kallesvara temple at Chikmalur[4], Channapatna taluk (Distt: Bangalore) is a small and realistic Cola building with many Tamil epigraphs on its pillars and walls.

(9) Somesvara temple at ulsur[5] town, Bangalore city is stated to be a Cola monument rebuilt and enlarged by Kempe gauda.

(10) Nandisvara temple at Nandi[5a], Chikballapur taluk (Distt: Bangalore):

There is an ascetic cave which was initially occupied by the Jaina monks during the Ganga period and later by the saiva ascetics of the Cola period.

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1. MAR., 1941, P.59.
2. Ibid., P. 66.
3. MAR., 1935, P. 13.
4. Ibid., P. 16.
5. Ibid., P. 28.
5a. Ibid., 1932, P. 59.

(11) The Yoganandi temple which is one of the oldest and plain structure situated on the Nandi hill[1], Bangalore district belongs to the Cōḷa period.

Vighnesvara temple[2] built on the banks of the Kaveri river in Yedatore is also of the Cōḷa period, revealed from an inscription[3] engraved on the three pillars of the wall.

(12) The Varāhasvāmi temple at Yelandur[4], Narasimha temple at Agara[5], North-east of Yelandur taluk (Distt: Mysore) and the Arkēśvara temple[6] at Vijapura, 3 miles east of Talakāḍ are also assigned to the Cōḷa period.

The main temple building with the Dravidian style of the Agastyēśvara temple[7] at T'Narasipur is a pure Cōḷa monument.

(13) The Rāmēśvara temple at Kittur[8], Heggadadevankote taluk (Dist: Mysore):

The temple dates from the Ganga period but the inner sculptures are of the Cōḷa work.

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1. MAR., 1932, PP. 61-62.
2. Ibid., 1936, P.4
3. Ec., IV, Yd. 2.
4. MAR., 1938, P. 21.
5. Ibid., P. 25.
6. Ibid., P. 37.
7. MAR., 1938, P. 33.
8. MAR., 1937, P. 7.

(14) The Bhīmeśvara[1] and Bhairava[2] temples (Distt: Bangalore) were constructed by the Cōḷa Viceroys of the later Hoysaḷa period.

(15) The Janardana temple at Haralakote[3] located about three and a half miles south of Chamarajanagar taluk though built by the Hoysaḷas is of the Cōḷa Dravidian type which they imitated around the southern region of Mysore.

From the above mentioned field study of the Cōḷa temples in southern Karnāṭaka it can be clearly said that the Imperial Cōḷas constructed temples mostly for Śiva and a few for other gods which can be seen in a tabular form below:

Number of Śiva temples built	Number of Vishnu temples built	Number of temples built for other gods
67	13	8

Renovations:

Apart from the construction of temples, the Cōḷas took keen interest to renovate and reconstruct the ruined temples by introducing the Dravidian or southern style of architecture. About 30% of the temples in southern Karnāṭaka were repaired and renovated by the Imperial Cōḷas during the period of their

1. MAR., 1935, P. 37.
2. Ibid., P. 40.
3. Ibid., 1937, PP. 40-41.

occupation. The Cōlas did not demolish the ruined temples but shaped them into newly built ones irrespective of sect - an evidence of their perfect religious toleration.

Even construction or renovation of Jain basadis[1] received the consideration under them, though Śaivism and Śrivaiṣṇavism[2] gave impulse to erection of temples noted for their architectural and sculptural beauty, a unique attestation of the greatness of the Imperial Cōlas.

The following are some of the Cōla inscriptions mentioning about the repairs, additions and alterations made to the temples:

The Kempanapura inscription[2a] dated 991 in Kannada of Rājarāja-I refers to the requisition of chunam and plaster for the repair of a temple.

Bannūru epigraph[3] in Kannada of Rājarāja, Palaeographically assigned to the 10th century A.D. registers grant of lands to the subsidiary shrines (tirumuṟṟam) of the temple (Śrikoyil) which seems to have been built by the mahājanas and the merchants of the place.

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1. Ec., V(R), Kn. 22.
2. Ramaswamy, K.T., "Śri Vaishnavism in Hoysaḷa period" - In Sheik Ali, B., (Ed), The Hoysaḷa Dynasty, P. 315.
2a. Ec., IV(R), Ch. 145.
3. Ec., V(R), TN. 57.

The Kolar inscription[1] in Tamil engraved on the first doorway of the Kolaramma temple dated 1030 of Rājendra Cōḷa-I states that the sacred outer maṇḍapam called Śri Rājendra Śōḷa dēvan named after the ruler was erected by Jakkiyappai, daughter of Tribhuvanaiyan of Iṭṭakirai at the foot of Śūlkal-malai otherwise called the golden mountain (Kanaka-parvvatam) in the Kaḍambarākkainaḍu.

Sitibetta record[2] in Tamil dated 1082 of the 13th regnal year of Kulottunga Cōḷa-I registers that Vira Śōḷa....... Brahmārāyan, a Vaiśya of the Śāṇdilya gōtra and lord of Śettanūr in Kuvaḷāla-nāḍu renovated the mantapa and pitha (pedestal) of the god Kshētrapālar in the Bhairava temple.

The Chilakalanerpu inscription[3] in Tamil dated 1108 in the 39th regnal year of Kulottunga Cōḷa-I mentions that someone (name not mentioned) of Koyyakurai-nāḍu in Mēlai-mārāyapāḍi of Śōḷamaṇḍalam which included Iraṭṭapāḍi erected a maṇḍapam in front of Gangaikoṇḍa Śōḷa iśvaram Uḍaiyadēvar temple.

The Maḍivaḷa epigraph[4] in Tamil engraved on the southern basement of the Īśvara temple dated 1127 of the 10th regnal year of Vikrama Cōḷa states that Vikkirama Śōḷa-vira-Nuḷamban son of the maṇḍalika of the puḍa-nāḍu....... .

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1. Ec., X, Kl. 115.
2. Ec., X, Kl. 43.
3. Ec., X, Sd. 83.
4. Ec., X, Sp. 61.

Muduvarayan mārayan alias Rājendra Śōla the gāmunda of pudanādu in Nigarili-Śōla-mandalam caused a Vimāna to be built .... for the god ulōkiśvaram Udaiya mahādēvar of Kuranelli and also presented a golden plate and lands to the god.

LEGACY:

The age of the Imperial Cōlas constituted not only an important landmark in the history of South India but also Karnātaka which greatly strengthened and developed the Kannada-Tamil cultural ties during the period from 10th-12th century. The Cōlas built a strong empire in the whole of the south, in spite of the opposition they had to face from their contemporaries during the period of 300 years. K.K. pillay[1] says thus:

"Rājarāja-I, Rājendra-I and Kulottunga-I were some of the great emperors of south India in the field of conquest, administration, art and architecture, some of them even went upto the Himalayas on the one side and in the Far-east across the seas on the other. Some of the finest temples and works of art of the Cōlas survive. Even the social organisation was considerably reformed and stablised. The age of the Imperial Cōlas marked the heyday of Śaivism on the one hand and of Tamil literature on the other."

1. Pillay, K.K: presidential address in South Indian History Congress, Madurai, 1980, P. 46.

It can be explicitly stated from the study made so far that the Cōḷas were unique in some respects and left an important legacy for posterity:

(1) They were the only and early imperial dynasty who tried to unite the Dravidians and fought for the cause of national integration. The bilinguism was a potent weapon for the Cōḷas to win the confidence of the inhabitants of the conquered territory i.e., Karnāṭaka, Kerala and Andhradēśa.

(2) Secondly though they preserved and identified the Tamil linguistic and territorial boundaries one has to note that it did not act as a barrier in the smooth administration of various central and local bodies.

(3) Thirdly it is evident that their bilingual records signify the application of the decentralisation of power and local autonomy.

(4) Instances[1] are not wanting where the most vital administrative part of the Cōḷa empire in southern Karnāṭaka was marked by unrestrained revelry but subsequently brought under control and reformed by Kulottunga Cōḷa-I in the early part of twelfth century A.D.

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1. The Agara grant of Kulottunga Cōḷa-I palaeographically assigned to 12th century states thus: "when 12o years after Kulottunga Cōḷa granted it (Agara) free from all taxes to 108 chaturvēdi-bhaṭṭas, the Durgaiyar-agaram was lying fallow and bushy, being completely destroyed on account of ryots....." - Ec., IV(R), Yl. 143, P. 765.

(5) After all while the pallava impact in Karnāṭaka was not so effective, the imperial Cōḷas through their cultural plenipotentiaries spelled the glory of south Indian culture with then by their subsequent impact in the history and culture of Karnāṭaka in early medieval times borne out from the contemporary and later literary sources of Karnāṭaka.

(6) Further the beneficient rule of the Cōḷas over southern Karnāṭaka is borne out by a detailed study of their epigraphs.

(7) The Tamil language as such attained its highest peak in southern Mysore during the period of the Cōḷas though it has to be noted that the largest number of Tamil inscriptions belongs to the Hoysaḷas and not to the Cōḷas[1] which speak of the cultural legacy of the Cōḷa rule.

(8) Right from the entry of the Cōḷas into Karnāṭaka they affixed the stamp of their prosperous rule on the local bodies and corporations which never died till the decline of the Hoysaḷa rule.

(9) Though the Hoysaḷas were involved in endless conflict with the Cōḷas, the former followed the pattern of administration and emerged as saviours of the former when the existence of

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1. K.G. Krishnan gives a statistical data about the inscriptions district wise: Mysore: 186; Bangalore: 98; Kolar: 415 - Narasimhamurthy, A.V., <u>Archaeology of Karnāṭaka</u>, PP. 174 & 180 ff.

the Cōla empire was endangered by the local feudatories and the pāndyas of Madura during the late 13th century. Even after the exit of the Cōlas from Karnātaka the Hoysalas made it a point to protect the families of the former in Karnātaka i.e., Uttama Śōlagaṅgas who ruled the Kolar district till the end of 13th century.[1] The contemporary records attest to the fact that Cōla Viceroys were absorbed in the Hoysala service and continued to be appointed by them to exercise control over the regions in their jurisdiction - evidently an act of diplomacy.

The Hoysalas merely planned the construction of temples in the new and special style (i.e. Hoysala style) but it is the traditional Dravidian artists i.e., the Tamils who gave a good finish and look to them as observed by M.H. Krishna and M. Seshadri[2]. Apart from this the Hoysalas also imitated the currency systems of the Cōlas, to say specifically, in the weight and content of gold.

Perfect law and order was maintained and the citizens acted consciously to the local taboos. The local councils and village assemblies settled the disputes amicably with suitable justification though there was no judicial authoritarianism in

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1. Prof. K.A. Nilakanta Sastri Felicitation Volume: "Some Minor dynasties of the Kolar district" - C. Krishnamurthy, PP. 72-83.
2. Refer MAR reports.

the region.

The mercantile associations of the Tamil country affliated themselves with Ayyavole 500 of the Federation of South Indian Chamber of commerce which played a most vital role in Mysore region under the Colas[1]. The records[1a] indicate the influence and control weilded by these trading corporations over the local government.

The maintenance of communal harmony was another significant feature to be noticed in the Cola administration of Karnataka.

Religious endowments continued to be made in all parts of the region of Karnataka occupied by the Colas and a steady flow of grants is observed from the Cola inscriptions. Though the Colas were saivites they continued to give encouragement to other religions as well. The Kongalvas and Changalvas who were staunch Jains enjoyed religious freedom under the Colas which is seen from the abundant benefactions to the Jain basadis.

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1. For a microscopic study of the commercial transactions and the Cola state in South India refer Kenneth, R. Hall., Trade and Statecraft in the Chola age, New Delhi, 1980.

1a. Ec., X, Mb. 49(a), 119.

Religion did not obstruct the smooth administration of the country and the inscriptions refer to the freedom of people to follow their own religion.

The immigrants who were mostly Tamils indirectly induced the Kannadigas to come into contact with them in Tamil country and at one stage they became the religious heads of the Virasaivite mathas in the Tamil country.[1] It is evident that the Imperial Colas in the whole of south with particular reference to Karnataka strengthened the cultural, political and economic ties between Karnataka and Tamilnad.

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1. Meenakshisundaran, T.P., Tamil - A Bird's eye-view, Madurai, 1976, P. 93.

ANNEXURE

STATISTICAL ANALYSIS OF CŌLA TEMPLES IN KARNĀTAKA:

S. No. (1)	Name of temple (2)	Denomination (*Sri vaishnavism, Jainism) (3) *Saivism	Date (4)	Place Tq-Dt. (5)	Name of the ruler (6)	Existing, constructed, Renovated and donated (7)	By whom (8)	Reference (9)
1.	Vira Sri tirumalai at Sūrur in Kolar (god = Somēśvaram Uḍaiya Mahādevar)	Saivism	991	Kendatti Kl, Kl.	Rajaraja-I	constructed and granted purakuṭṭai as devadana for the god.	Rājēndra Śōḷa Palavarādittan alias Mukkarasar Kāḍuveṭṭi lord of Kanchipura and Cōḷa feudatory.	Ec., X, Kl.75.
2.	Iravikula mānikka Viṇṇagar ālvār &	Vaishnavism	1004-05	Tadimalingi TN Tq, My Dt.	-do-	Existing	Rājarāja and his sister Kundavai	Ec., V(R) TN.230 227.
3.	Kshētrapala dēvar Temple	—	1005	Kolar, Kl.	-do-	-do-. Grant of all kinds of Taxes for offerings to the temple.	---	Ec., XVII, Kl. 41(R).

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
4.	Piḍāriyar temple (Kolaramma)		1006	Kolar, Kl.	Rājarāja-I (Mummadi Cōḷa)	Existing, grant of Village araiyur as _devadana_ by the ruler.	Rājarāja-I	_Ec_., X, Kl.106b.
5.	Jayaṅgonda Śoḷa Viṇṇagar āḻvar.	Vaishnavism	1007	Malūrpatna Cp, Bn. dt.	-do-	Existing, grant of lands for the food-offerings to God.	-do-	_Ec_., IX, _Cp_.128, 130, 131, 132.
6.	Temple of Balamburi tirtha	Śaivism	1012-13	Balamuri, Sr.Tq, Md. Dt.	-do-	Existing, grant of rice offerings for god.	-do-	_Ec_., VI (R), Sr. 78.
7.	Kundavai Viṇṇagar āḻvar.	Vaishnavism	1013	Hoṅganūr Cp. Tq, Bn. Dt.	-do-	Land grant.	-do-	_Ec_., IX, Cp.42a.
8.	Temple (Sri Koyil) at Bannūru.	(?)	u/d	Bannuru, Tn. Tq.	-do-	Grant of land to subsidiary shrines (_tirumuṟṟam_).	-do-	_Ec_., V(R), TN.57.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
9.	Arumoḻi-dēviśvaram Uḍaiyar māhādēvar & Gana-patiyar festival.	Śaivism	1013	Malūr-patna Cp. Bn.	Rājēndra Cōḷa-I	Grant for festival of god.	Rājēndra-Śōḷa-I	Ec.,IX, Cp.135.
10.	Goddess Durkaiyar	—	1014	-do-	-do-	Land grant	-do-	Ec.,IX, Cp.88.
11.	Temple of Stavin-ṇar at Sottiyūr.	Vaishna-vism	1015-16	Sutturu, Nj. Tq, My. Dt.	-do-	-do-	-do-	Ec.,III (R),Nj. 213.
12.	Temple of Chamun-dēśvari in Kai-vara-nāḍu (Guardian Deity)	—	1017	Sulidēna-halli, Kl. Tq, Kl. Dt.	-do-	Sacrifice of goat & sheep to god.	-do-	Ec.,X, Kl.26.
13.	Goddess Paṭṭalaki (Bhaṭṭārika)	—	1019	Kolar	-do-	Grant.	-do-	Ec., XVII, Kl.266
14.	Temple of Mallēśvara at Nandigauda.	Śaivism	1021	Nandigunda Nj.Tq, My.Dt.	-do-	Construc-ted by 3 persons)	By Malla-gavunda-varamma & Kumbayya.	Ec., III(R) Nj.201.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
15.	Temple of Śūḷkal-malai.	—	1030	Kolar, Kl.	Rājēndra Cōḷa-I	Sacred outer mandapam -- named Śri Rājēndra Śōḷa Dēvar.		Ec., X, Kl.115.
16.	Temple of Karumāṇik-kāḷvar at Uttanur.	Vaishna-vism	-do-	Uttanur, Mb.Tq, Kl.Dt.	-do-	Existing.		Ec., X, Mb.120.
17.	Temple of Iśāna Iśvara muḍaiyar and Mulasthana muḍaiyar of Srōtiyur.	Śaivism.	1032	Sutturu Nj. My.	-do-	Construc-ted.	Rājēndra Cōḷa-I	Ec., III (R), Nj. 215.
18.	Temple of Koḷiśambu-chchai (god Siddhēśvara dēvar) in Kukkanur-nadu.	-do-	1033	Ayiganda pura, Nl. Tq, Bn. dt.	-do-	Construc-ted.	Dandanāyaka Appayan Vāmanaiyan	Ec., IX, Nl.37.
19.	Temple of Piḍāriyar	—	1033	Kolar, Kl.	-do-	Renovated with stone which was formerly built of brick.	Uttamaśōḷa Brahmamārayan the commander of King.	Ec., X, Kl. 109a.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
20.	Rājēndra siṃha Iśvaram uḍaiyar.	Śaivism	1034	Malūr Cp. Tq, Bn. Dt.	Rājēndra Cōla-I	Constructed.	By ruler	Ec., IX, Cp.82, 83.
21.	Sokkap-perumal at Tombalur	Vaishṇa-vism	1040	Kudi-pālya Nl. Bn.	-do-	-do-	-do-	Ec., IX, Nl.62a.
22.	Mahadēvar alias Tiruvira-miśvaram Uḍaiyar of Kaḷaniyur.	Śaivism	1041	Tamaka	-do-	Existing.	-do-	Ec., X, Kl. 149b.
23.	Suddamal-liśvaram Udaiya Mahadēva.	-do-	1043-44	Tadi-malingi TN. My.	-do-	-do-	Grant by local officials.	Ec., V (R), TN. 239.
24.	Śri Kaiyil-āsam Udaiya Paramśvami-gaḷ; Appira-mēya Viṇṇagar ālvar.	Śaivism & Vaishṇavism	1044	Malūr, Cp. Tq. Bn.	-do-	Ruler	Grant of lands by the assembly.	Ec., IX Cp.88c.
25.	Mādēvatem of Sagyam.	Śaivism	1045-46	Sagyam, Ko. Tq, My. Dt.	Rājadhi-rāja-I	Existing	Land grant by gamuṇḍas.	Ec., IV (R), Ko. 65.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
26.	Goddess temple.		1046	Gaṅgavara palli. Dv. Tq, Bn. Dt.	Rājadhi-rāja-I	Existing.	Grant.	Ec., IX, Dv.75.
27.	Someśvara	Śaivism	1047	Diguva-palli Ct. Tq, Kl. Dt.	-do-	Renovated.	Village grant.	Ec., X, Dv.30.
28.	Rājarājan Vitakan dēva temple.	-do-	1048	Madhava-mantri, TN.Tq, My. Dt.	-do-	Constructed.	Food offerings.	Ec., V(R), TN.247.
29.	Rājēndra Sōḷa Iśvaram Uḍaiya Rājadhirāja Viḍangar temple at Kuṇigal.	-do-	-do-	Kottagere, Kg, Tm.Dt.	-do-	-do-	Food offerings for festival.	Ec., XII, Kg.2.
30.	Mahā Nandis-varam Udaiya Mahādēvar temple on Nandi hill.	-do-	1049	Nandi CB. Tq.; Kl. Dt.	-do-	Constructed.	Ruler and granted plate of gold to god.	Ec., X, CB.21.
31.	Mādeva and Ekkagoṇḍadēva temple and god Chandraśekharadēva.	-do-	-do-	Chikka-kali, Gu. Tq, My. Dt.	-do-	-do-	By an individual Kesava bhatta	Ec., III (R), Gu.
32.	Iśaniśvaram Uḍaiya Mahā-dēvar at Yeldūr.	-do-	1050	Yeldur Mb. Tq, Kl. Dt.	-do-	Existing	Grant by general.	Ec., X, Mb.105c.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
33.	Gangēsvara temple at Koligala	Śaivism	1053	Kolagala, Hg tq, My. dt.	Rājadhi-rāja-I	Constructed by Gavunda of Navlè-nāḍ.	Lamp & land grant.	Ec., III(R), Hg. 32.
34.	Kavarai Iśvaram Uḍaiyar temple.	-do-	(1018-1054 (?)	Kempana-pura, Ch tq, My dt.	-do-	Constructed	Oil & lamp grant.	Ec., IV(R), Ch. 146
35.	Temple at Beḷaturu	-do-	1057	Belaturu, Hg tq, My dt.	Rājēndra Cōḷa-II	-do-. By Chief of Nugunāḍ.	Gorden and lamp grant.	Ec., III(R), Hg. 60.
36.	Tirumulas-thanam Uḍaiyar temple of Alur.	-do-	1058-59.	Hale Aluru Ch tq, My dt.	-do-	Constructed by ruler.	Endowment by Merchants	Ec., IV(R), Ch. 186.
37.	Somiśvaram Uḍaiyar temple.	-do-	1065	Hosahalli Ht tq, Bn Dt.	Rāja-mahēndra	-do-	Endowments for offerings.	Ec., IX, Ht. 36.
38.	Tirumulas-thanam Uḍai-yar temple at Attani-nallur alias Vēmapangal in Melai Marayapadi.	-do-	1072	Nandavana Sd tq, Kl. Dt.	Kulottunga Cōḷa-I	-do-	Officer exam-ining the affairs of temple.	Ec., X, Sd. 92.
39.	Tiruviramis-varam Uḍaiya Mahādēvar of Avaniyam.	-do-	1079	Avani, Mb tq, Kl Dt.	-do-	-do-	Lamp grant.	Ec., X, Mb. 47.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
40.	Kshētra-palar temple.		1082	Sitibetta Kl. tq, Kl. dt.	Kulottunga Cōḷa-I	Renovated the Mantapa and pitha (pedestal) of temple.	---	Ec., X, Kl. 43.
41.	Temple of Selur		1084	Chelur Bp. tq, Kl. dt.	-do-	Existing.	Land granted.	Ec., XVII, Bp. 88.
42.	Tiruviramis-varam Uḍaiya Mahādevar at Kalaniyur in Kuvaḷāla nāḍu.	Śaivism	1089	Tamaka Kl. tq, Kl. dt.	-do-	Constructed by ruler.	Grant by an officer.	Ec., X, Kl. 149a.
43.	Gangaigoṇḍa Śōḷa iśvaram Uḍaiya dēvar temple.	-do-	1108	Chilakala nērpu, Sd. tq, Kl. Dt.	-do-	Constructed during Rājēndra Cōḷa's time	Improved and erected new Manḍapam in front of temple.	Ec., X, Sd. 83.
44.	Muttiśvaram Uḍaiya Mahā-dēva of Erumaikumba.	-do-	1110	Binna—* Ch tq, My. dt. *mangala	-do-	Constructed by Ruler.	Grant by a chief.	Ec., IX, Nl. 3.
45.	Tiruviramiśvar-am Uḍaiya Mahā-dēva of Erumai kumba.	-do-	1110 (?)	Ennegumba Ch. tq, My. dt.	-do-	Constructed by the sons of a chief of a Matha.	Land grants.	Ec., IV(R), Ch. 303.
46.	Aivarkandis-varam Uḍaiya Mahādevar.	-do-	1113	Ayiganda pura, Nl. tq, Bn. dt.	-do-	Constructed by ruler.	Dēvadāna grant by a chief.	Ec., IX, Nl. 38a.

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
47.	Gangai-konda sōliś-varā temple of Māḷiyur.	Śaivism	1112	Madivala Mālūr Tq, Kl dt.	Kulottunga Cōḷa-I	Constructed by ruler.	Grant of dues,	Ec.,XVII, Mr.103.
48.	Vitanka-dēva & Nambi-raṭṭiyar temple.	-do-	u/d	Mudigonda Ko tq, My dt.	-do-	----	Gift of food offerings.	Ec.,IV(R), Ko.103.
49.	Temple of Somichchara.	-do-	1120	Sugatur, Sd tq, Kl dt.	Vikrama Cōḷa	Constructed by a chief.	Several grants.	Ec.,X, Sd. 9.
50.	Ulokiśvaram Uḍaiya Mahā-dēvar of Kuranelli.	-do-	1127	Madivala Sp tq, Kl dt.	-do-	Constructed by ruler.	Built a Vimana by an officer.	Ec.,X, Sp. 61.
51.	Aṅkakkāriś-varam Uḍaiya Mahādēvar temple at Tiladanur.	-do-	-do-	Dalasanur Kl tq, Kl. dt.	-do-	-do-	Grant by an officer.	Ec.,X, Kl.186.
52.	Aḷaga perumal Koyil.	Vaiṣṇavism	1200	Bommonda-halli, Anekal tq, Bn dt.	Kulottunga Cōḷa-III	-do-	Grant of land.	Ec.,IX, An.74.
53.	Jain temple in Kellasur.	Jainism	12th Century	Kelasūru Gu tq, My dt.	-do-	Existing.	Grant as palli-chandam.	Ec., III(R), Gu.102.

APPENDIXES

ABBREVIATIONS

ABBREVIATIONS:

Abhila	:	Abhilasitartha Cintamani of Somesvara.
ARE	:	Annual Reports, Indian Epigraphy.
ARSIE	:	Annual Reports of South Indian Epigraphy.
Ba.Ra	:	Basavaraja devara Ragale of Harihara.
BG	:	Bombay Gazetteer.
CCC	:	Ceylon Coins and currency.
CCIM	:	Catalogue of the coins in the Indian Museum.
CCSSI	:	Coins and currency system in South India.
COK	:	Coins of Karnataka.
CV	:	Cula Vamsa.
DKDBP	:	The Dynasties of the Kanarese districts of the Bombay presidency (Fleet in BG).
EC	:	Epigraphia Carnatica.
ECMK	:	Economic conditions in Medieval Karnataka.
ECSI	:	Economic conditions in Southern India.
EHD	:	The Early History of Deccan.
EI	:	Epigraphia Indica.
ELNI	:	Economic life in Northern India.
ELNIGP	:	Economic life in Northern India in Gupta period.
ESI	:	Essays on South India.

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HAS : Hyderabad Archaeological Series (Corpus of Inscriptions).

HASD : Historical sketches of Ancient Dekhan.

HDS : History of Dharmaśāstra.

HISI : Historical Inscriptions of Southern India.

IA : Indian Antiquary.

IEG : Indian Epigraphical Glossary.

IHQ : The Indian Historical Quarterly.

IMP : Inscriptions of the Madras Presidency.

INKK : Inscriptions in Northern Karnāṭaka and Kolhapur.

JAHRS : The Journal of the Andhra Historical Research Society.

JBBRAS : Journal of the Bombay Branch of Royal Asiatic Society.

JIH : Journal of Indian History.

JKu (H) : Journal of Karnatak University (Humanities No.)

JNSI : The Journal of the Numismatic society of India.

JOR : Journal of Oriental Research.

JRAS : Journal of Royal Asiatic society of Great Britain and Ireland.

JSI : Jainism in South India and some Jaina Epigraphs.

JTS : Journal of Tamil studies.

KDR : Kongudesa Rajakkal.

KI : Karnatak Inscriptions.

KSSA : Kannada Śāsanagala Śanskritika Adyayana.

LOKO : Lōkōpakāram.

LSGMK : Local Self-government in Medieval Karnataka.

LSIS : Land system in South India.

Mana : Mānasōllāsa of Sōmeśvara.

MAR : Annual Reports of Mysore Archaeological Department.

MER : Madras Epigraphical Report.

Mita : Mitaksara.

MJLS : The Madras Journal of Literature and Science.

Mys.Gaz : Mysore Gazetteer.

PICTS : Proceedings of the International Conference of Tamil Studies.

PIHC : Proceedings of the Indian History Congress.

PSI : Pudukkottai state Inscriptions.

QJMS : The Quarterly Journal of Mythic Society.

RTT : The Rāshtrakutas and their times.

SAESLK : Some Aspects of Economic and Social life in Karnataka.

SCHA : Studies in Cōla History and Administration.

SECAI : A study in the Economic conditions of Ancient India.

SII : South Indian Inscriptions.

SITI : South Indian Temple Inscriptions.

SIP : South Indian Polity.

SPLV : Social and Political life in Vijayanagara.

STHC : Studies in Tuluva History and culture.

TAS : Travancore Archaeological Series.

TTDI : Tirupati Tirumala Devastanam Inscriptions.

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GLOSSARY

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A

Āchari	:	A suffix to the members of the Viśvakarma community.
Āchāryatam	:	Sagehood.
Adaikkay	:	Betelnut.
Ādaikkaran	:	Cultivating tenant(?)
Adhikarigaḷ	:	Officers
Adhipati	:	Chief of Nāḍ.
Aḍigal	:	Respectable Suffix to the title of a King or renowned person.
Aḍiyal	:	Servant or labourer.
Āḍu	:	Sheep.
Adu	:	Field (?).
Agamas	:	Śaiva Siddhanta Studies.
Agrahāra (agaram)	:	A Brahminical Village.
Ainnūrruvār	:	The Merchant guild of 500.
Āluṅganam	:	Village Committee.
Āḷpeṟu	:	Worker.
Āṉai	:	Elephant.
Aṅkakāṟa	:	Warriors.
Antarayam	:	Internal duties.
Ārave	:	Garden.
Arisi	:	Rice.
Arttayāmam	:	Temple worship.

Asagadere	:	Levy on Washerman.
Āsuvi-makkal	:	Jain Ascetics.
Āṭṭupāṭṭam	:	Tax on Sheep.
Ayagars	:	Hereditary Village Servants.
Āyam	:	Revenue.
Āyamaṇi	:	Corn given by the Villagers to the hereditary servants of the village as their established fees.
Aymannigar	:	Witness Committee of five.
Ayyāvōle 500	:	Merchant Corporation of Karnāṭaka.

B

Bali	:	Propitiatory oblation.
Baḷḷa	:	A measure of 180 tolas or 209.9 gr.
Banaṇjiga	:	Merchant.
Bandāra	:	Temple treasury.
Bannige	:	Tax levied on gardens(?).
Basadi	:	A Jain Religious establishment.
Bhaṭara	:	Priest.
Bhaṭṭa	:	Priest.
Bhaṭṭa	:	Land measurement.
Bhattavṛitti	:	Land to Scholars.
Bhavakarmigal	:	Temple servants.
Bhūmi (also maṇṇu)	:	A unit of measure or soil.
Bhoga	:	Rights on land enjoyed by the landlord.

Bittuvatta	:	Lands granted for the maintenance of the tank or for special services.
Brahmacharin	:	A Celebate.
Brahmadēya	:	Lands held by Brahmins.
Brahmapuri	:	Part of the town inhabited by Brahmins.
Brahmàsettis	:	Merchant guild of Ayyavōle.

C

Chaturvēdimangalam	:	Brahminical Village of the Tamil Country.
Chirrangadipāttam	:	Tax on Minor shops.
Citramēli	:	Corporation of Vellāla nāttar and others engaged in village (Meli - ploughshare).

D

Dandanayaka	:	A Governor or Minister in charge of Army.
Dandam	:	Fine.
Dandupālaka	:	Army Guards.
Daśavanda	:	Lands granted to a person for repairing or constructing a tank.
Dēhāri	:	Relative.
Dēśi	:	An administrative division comprising a group of villages or Native Merchant guilds.
Devabhoga	:	Lands held in the name of deity.

Dēvadāna	:	Lands given as gifts for carrying on worship in temples.
Dēvaduvu	:	Temple lands.
Dēvakanmigal	:	Temple Officials.
Dēvaradiyar	:	Temple dancing girl.
Dhanam	:	Charity.
Dharma	:	The act of generosity.
Dharmakanakkan	:	Royal Accountant.
Dharmāsana	:	Village court.

E

Eleti	:	Wife.
Ennenād	:	Country of oil-mills.
Ēri	:	Tank or lake.
Erivirapattanam	:	Commercial Militia headquarters.
Ērkkācu	:	Plough tax.
Erram	:	Rank.
Erumai	:	She-buffaloes.

G

Gadyāna	:	A gold coin commonly circulated weighing 1/2 a sovereign.
Gāmundas	:	Village headman.
Gāna	:	Oil-press.
Ganjana	:	Golden images.
Gātrigas	:	Singers or Constituents of the Guild of 500.

Gauda	:	A group of powerful village Officers.
Gavares	:	Guild of grain merchants of the Ayyavōle 500.
Gavundas	:	Farmer community.
Ghatikāsthāna	:	Educational Institution.
Gōtra	:	Adopted by Hindus usually after a teacher or group of teachers.
Grāma	:	A village.
Grantha	:	Usually stands for Tamil-Sanskrit characters.

H

Holeyas	:	Harijans.
Heggade	:	Village Offices (also see pergade).

I

Idangai	:	Left hand class of Warrior Community.
Ideyan	:	Shepherd
Ilam	:	Ceylon.
Irai	:	Tax
Iraitandigira	:	Tax Collector.
Iraiyili	:	Tax-free.
Iravu	:	Tax paid in kind.

J

Jayasthamba	:	Victory pillar erected to commemorate the success in a battle.
Jola	:	Jowar.
Josiyam	:	Astrology.

K

Kadamai	:	A tax.
Kādu	:	Forest.
Kaigana	:	Oil-mill.
Kaikkōlas	:	Weaver Community
Kaimani	:	Hand bell.
Kal	:	Stone.
Kāladi or Śripada	:	King's feet, unit of measure.
Kālamukha	:	A Śaiva Sect.
Kālalavu Kuli	:	Measure of the Ruler's feet.
Kalam	:	A cubic measure in Tamil area.
Kalani	:	Wet land.
Kalanju	:	Unit of measuring land based on sowing capacity.
Kal-tachchan	:	Stone Mason.
Kambu	:	Bamboos.
Kalnādu	:	A gift made to the heirs of a hero.
Kammara	:	Blacksmith.
Kammas	:	Smith.
Kanakaparvvatam	:	Golden Mountain.

Kanakkan	:	Accountant.
Kanattan or Karanattan	:	Clerks.
Kani	:	Gift of ownership or a unit of currency.
Kaniyalan	:	Landholders.
Kanmi	:	Right of gifted lands.
Kante	:	Bundle.
Kar	:	Rainy season.
Karanam	:	Imperial Clerk or Censor.
Karanmai	:	Tenure with hereditary right of enjoyment or cultivation right.
Karadigai	:	Double drum.
Karapakar	:	Agents.
Kariyamudu	:	Curry.
Kariyanellu	:	Black paddy.
Kattarampam	:	Tax on dry lands.
Katte	:	Outflow of tank.
Kattuk-kuttigai	:	Fixed Rent when farming on the land.
Kasu	:	Lowest denomination of a coin.
Kasukal	:	Standard weight for weighing jewels.
Kavyas	:	Poems.
Kaykari	:	Vegetables.
Kelvi	:	The Officer who hears the oral orders and issues instructions accordingly or the Chief Executive.

Kelvi-mudali	: An Officer of the King's household evidently charged with the duty of obtaining King's orders or petitions.
Keris	: Quarters in towns.
Khanduga	: Unit of measuring land based on sowing capacity.
Kilavan	: Village headman.
Kirukula	: Commercial Tax or toll on retail Articles.
Kodai	: Summer
Kodange	: Gift mostly of land for various services.
Kolaga	: 4 ballas i.e., 72 tolas 840-41 gr. a unit of measure on sowing capacity.
Kottam	: A division of the rajya.
Ksetra	: A pilgrim centre.
Kuli	: A unit for measuring land.
Kulakarani	: Accountant.
Kuligan Kulika	: For the maintenance of Artisans.
Kumbas	: Pots.
Kummarakachchanam	: Tax payable in coin probably for the maintenance of the temple of Kumara or Subrahmanya.
Kummara Katamai	: Tax levied on hill crops.
Kummari	: Lands reclaimed for cultivation or designates a potter.

Kuruni	:	A measure.
Kusavar	:	Potters.
Kutumba Vritti	:	For maintenance of one's family.

M

Madai	:	A Gold coin - a pagoda.
Madapariyala	:	A tax (?).
Madapattiyam	:	Management of the affairs of a matha and temple.
Madhyastas	:	Arbitrators.
Magani	:	An Administrative unit.
Maganmai	:	Poll-tax.
Maggadere	:	Tax on looms.
Mahadandanayaka	:	Senior Commandant.
Mahajanas	:	A local body for administering the village.
Mahamandalesvara	:	Supreme Commander of the army or Viceroy.
Mahamatra	:	Equivalent to the rank of a General.
Mahanadu	:	District level guilds.
Mahapattaviyabari	:	Chief of Merchants.
Mahasabha	:	Higher Assembly or town.
Mahasatikal	:	Big memorial stone erected for a lady committing Sati.
Malai	:	Hill.
Malan	:	Hunter.
Malla	:	Wrestler.

Malegas	:	Suppliers.
Mana	:	4 1/2 Tolas.
Mānairai	:	Tax on houses.
Mandalam	:	Province.
Mandalamudali	:	Chief of Mandalam.
Mandalasvami	:	Mayor of a taluk.
Mandalika	:	Provincial Officers.
Manemagatin	:	House Manager.
Mangalam	:	A small administrative unit.
Mani	:	Bell.
Manigrāmam	:	Mercantile Corporation of different castes.
Maniyaram	:	Tax on Bells (?).
Mannu	:	Land or soil.
Manrādi	:	Shepherd.
Mantras	:	Hymns.
Manya	:	Gifts usually of lands entirely free from levy.
Marakkal	:	Measure of grain popular in Cōla country.
Marayan	:	Signifies the status of an office that he held under the ruler.
Mastikal	:	Memorial stone.
Matha	:	Educational institution.
Mattaru	:	A popular unit of measuring land.
Mattalam	:	Tabor.
Mattiyapanam	:	Inoxicating drinks.
Mēli or Mele	:	A group.

Melvaram	:	Government's share or share in the produce due to the proprietor.
Mitākṣārā	:	A system of the heritance of law prevalent in medieval Karṇāṭaka.
Miyātci	:	Proprietorship or Overlordship.
Mugaveṭṭi	:	Officer of Royal seals or in-charge of communications in the Cōḷa rule.
Mulasthana	:	Main shrine.

N

Nāḍ	:	A unit of administration above the village.
Nāḍuvirukkum	:	Judicial officiers of the Revenue Department.
Nāḍgavuṇḍa	:	Non-official head of a sub-division.
Nagari	:	Script.
Nagaram	:	A guild of Merchants also acting as trustees.
Nagara Kanakkan	:	Town Accountant.
Nagarattar	:	Head of Town.
Nakara	:	Portion of the city.
Nalgavuṇḍa	:	(See Nāḍgavuṇḍa)
Nāḷi	:	A Tamil measure.
Nāḷpraphu	:	An Officer of the nāḍu.
Nambi	:	Priest.

Nangai	:	Lady.
Nanjai	:	Wet lands.
Nanadesis	:	Regional federation of guilds of Merchants. (also prefixed Ubhaya & Samasta).
Nattar	:	Members of the Nadu or inhabitants of District.
Nattuppattam	:	Tax on Nadu.
Nattuvan	:	Dancing Master.
Navalige	:	Barber.
Navidavari	:	Professional Tax on Barbers.
Nayaka	:	Important dignitary of a village.
Nellu	:	Paddy.
Nerilu	:	Channel.
Ney	:	Ghee.
Nilcham	:	Rest House.
Nirnelam	:	Wet land.
Nirmannu	:	Wet land.
Nishidhi	:	A Memorial stone erected for those attaining Nirvana by starvation.
Nirirampam	:	Tax levied on wet lands.

O

Odeya	:	Chief.

P

Padakku	:	A cubic measure in Tamil area.

Padamulaparigraha	:	Initiation into disciplehood.
Padi	:	A hamlet of a village.
Padinikki	:	Peaceful rule by the King of the area.
Paligai	:	Seeds.
Palli	:	Jain temple.
Pallichchandam	:	Jaina temple lands.
Pallikaras	:	Holders of Vritti lands.
Pana or Panam (Fanam)	:	A gold coin also used to designate silver coin.
Panchachariya Pujaris	:	Priest Committee of Five.
Panchalas	:	Artisans. CF Panchamuvaru.
Panchanga	:	The five angas of the basement.
Panchamahasabda	:	Five Musical instruments.
Panchaśata	:	500 heroes.
Panchavan	:	Pandyas.
Pandita	:	Scholar.
Panguni	:	Corresponding to March-April known for festival of 'panguni uttiram'.
Paradavattige	:	Land sale-deed.
Paraiyar	:	Untouchables.
Paramasvamigal	:	Respected Religious head.
Parisattam	:	Honour.
Parokshavineya	:	Religious expiation.
Pasevuttige	:	Lands granted for the maintenance of tank.
Patta	:	Land deed.

Pattanam	:	Town of Merchandise.
Pattanaswami	:	Mayor of the town or city.
Pattam	:	Tax.
Pattolai	:	Revenue Head-Clerk.
Pattuppāduvar	:	Singers.
Payyan	:	Spring.
Pendir	:	Women-folk.
Pergade	:	Officers in general or headmen of villages.
Perjjunka	:	A great toll or general levy.
Perundanam	:	Senior Officer.
Pidi	:	Liquid Measure.
Pidivilakku	:	Lamp with handle.
Pitha	:	Pedestal.
Pore	:	Headload.
Pon	:	Gold (coin).
Praje	:	Organised committee for deciding important village or town affairs.
Praśasti	:	Eulogy.
Prāyaścitta	:	Religious sanctions.
Pudavai	:	Clothes.
Pujari	:	Temple.
Pulvari	:	Tax on grass or levy on fodders.
Puñjai	:	Dry lands.
Pura	:	Quarters of a town inhabited by Special Communities as Brahmapuri.

Purana	:	Mythology.
Puravu	:	Land tax.
Puravuvari	:	Land Revenue Register.
Puravuvari tinaikkalam	:	Land-tax Registration department.
Puravuvaritinaikkalat-tukankani	:	Revenue Superintendent or Examiner of Records.
Puravuvaritinaikkala-mugavettis	:	Revenue Superintendent incharge of Royal seals.
Puravuvaritinaikkala-nayagam	:	Chief Revenue executive.
Pushpabhisheka	:	Annointment with flowers to God.
Puvelaikkaran	:	A personal servant of the ruler so designated in Tamil country - A title after the flower emblem on the King's Crown.

R

Rudrahoma	:	Offering oblation to the deity Rudra.
Ragale	:	Poems.

S

Sabha	:	Village Assembly.
Salage	:	Unit of measuring land or grain.
Salai	:	Street.
Sallekhana	:	A Jain practice of fasting till death.
Samaiya Senapati	:	Convention Chief.

Samantas	:	Feudatories.
Sameya	:	Convention, guild, caste or community or Agreement.
Samaya Chakravarti	:	Head of Merchant Community.
Samudra	:	Large water formations.
Sandhi	:	Shrine.
Śānkōl	:	Span or Measuring Rod.
Sanyasana	:	(Same as Sallekhana)
Sarvamanya	:	Endowments.
Śāsanam	:	Inscription.
Sati	:	Self-immolation.
Satikal	:	A memorial stone erected for a lady falling into the fire.
Śekku	:	Oil-mill.
Senabōva	:	An Accountant.
Senapati	:	General.
Śēsai	:	Tax (Contribution collected in kind i.e., grains.).
Śetti	:	A guild and town officer.
Seṭṭiguttas	:	Leaders of merchants.
Śevikkavu	:	Ear-ring.
Siddāya	:	Quit Rent or Land Tax - An annual levy fixed in amount also a fixed payment in a general sense.
Sirudanam	:	Junior Officer.
Śirusungam	:	Minor tolls.
Smriti	:	Scriptural works ascribed to divine or semi-divine beings.

Śoru : Food.

Śreni : A guild.

Srigrāmam : Village under the management of a temple.

Śrikaryam : Temple Officer.

Śrikoyil : Temple.

Śri Mahēśvaras : Non-Brahminical temple authorities.

Śrivaishnavas : Devotees of Visnu.

Sri Vimānam : The structure from the basement to the finial.

Sthānikas : Temple staff.

Sthanapati : Trustee of a temple or matha

Sulli : Bamboo Trees.

Śuttukkadan : Exemptions on burnt articles (?).

Svarga : Heaven.

T

Tachchan : Carpenter.

Tala : Taluk Headquarters.

Talaivasal : Outer gate.

Talarar : Watchman in village or town.

Taliyilādār : Those who have no temple rights.

Taniyur : An administrative unit.

Tapasiyar : Ascetics.

Tari irai : Tax on weavers.

Taripputavai : Ibid.

Tattan	:	Goldsmith.
Tattarpattam	:	Tax on Goldsmith.
Tayir	:	Curds.
Telligas	:	Oil-mongers.
Thāna	:	Military station or camp.
Tigulas	:	Tamils.
Tippāydal	:	Sati.
Tirtha	:	Sacred pond also a place of Sanctity.
Tirukkoyil-udaiyan	:	Temple Manager.
Tirumandira Ōlai	:	Royal Secretary.
Tirumandira Ōlainayagam	:	Chief Secretary.
Tirumeykkāppar	:	Temple Watchman.
Tirumurram	:	Subsidiary Shrine.
Tirunal	:	Auspicious day.
Tirunandavanam	:	Temple Garden.
Tirunandavilakku	:	Lamp inside the shrine.
Tiruamudu	:	Sacred offerings.
Tiruvaymoli	:	Royal order.
Tiruvidaiyattam	:	Devadana lands gifted to Visnu temples.
Tisai-āyirattaiññurruvar	:	Commercial organisation of the Tamils affliated with Ayyavole centre.
Tottam	:	Garden.
Tulainirai Sempon	:	Gold rich in content.
Tumbu	:	Sluice.
Tuni	:	(= 2 Padakku) A Tamil cubic measure.

U

Ubhaya-nānādesis	:	The itinerant merchants belonging to various places of both local and distant territories.
Udankuttam	:	Class of officers accompanying the King.
Ulakku	:	(=2 ālakku) a Tamil cubic measure.
Ulvari	:	Field sufficiently moist for ploughing or tax levied for internal administration of the town.
Umbali	:	Type of land tenures - land granted for holding public offices.
Ūr	:	A village or small town.
Uri	:	(= 2 Ulakku) A cubic measure of the Tamil country.
Ūr-Kanakkan	:	Village Accountant.
Ūrodeya	:	Chief of village or towns.
Ūrōm	:	Inhabitants or assembly members of the Ūr.
Uvarchchar	:	Drummers.
Uvātti	:	School-master.

V

Vadaiy	:	Cakes.
Vadugars	:	Northerners.
Vaduga Vēlekara	:	A servant from the Telugu Community.

Vaisravanas	:	Merchant community.
Valanadu	:	District headquarters.
Valangai	:	Right hand class.
Valanjiyar	:	Merchant cum military class.
Valarpuram	:	Growing towns.
Valviran	:	Swordsman.
Vanguvari	:	Custom dues.
Vaniya	:	Merchant.
Vanisaimakkal	:	Merchant bodyguards.
Vannan Kudangai	:	Lands gifted to washerman.
Varaha	:	A gold coin weighing 63 grains.
Varga	:	Lineage.
Varipottagam	:	Chief-in-charge of Revenue records.
Variyilidu	:	Revenue Register.
Vaykkal	:	Channel.
Vedar	:	Hunter.
Velaikkaran	:	A personal servant of the King commonly found in Tamil country.
Veli	:	Unit of measuring land.
Veliyanellu	:	White paddy.
Vellam	:	Jaggery.
Vellan Vagai	:	Cultivator's village.
Verrilai	:	Betel leaves.
Vetarkummari	:	Tax on hill crops.

Vetti	:	Forced labour or one who does free labour in a town or village.
Vettuvari	:	Digging tax.
Vidaiyil adikarigal	:	Officer of the revenue Department (Rank not known).
Villigal	:	Bowmen.
Vira-Balanjus	:	Merchant community.
Vira Kodiyar	:	Merchant bodies.
Viran	:	Soldier.
Virapattana	:	A Mercantile town, inhabited by eri-virar.
Viravana	:	Tax paid by soldiers.
Visa	:	Unit of currency and land measure.
Vishaya	:	A group of villages.
Vritti	:	Holding, a gift of previlege.
Vyākarana	:	Grammer.
Vyapari	:	Trader.

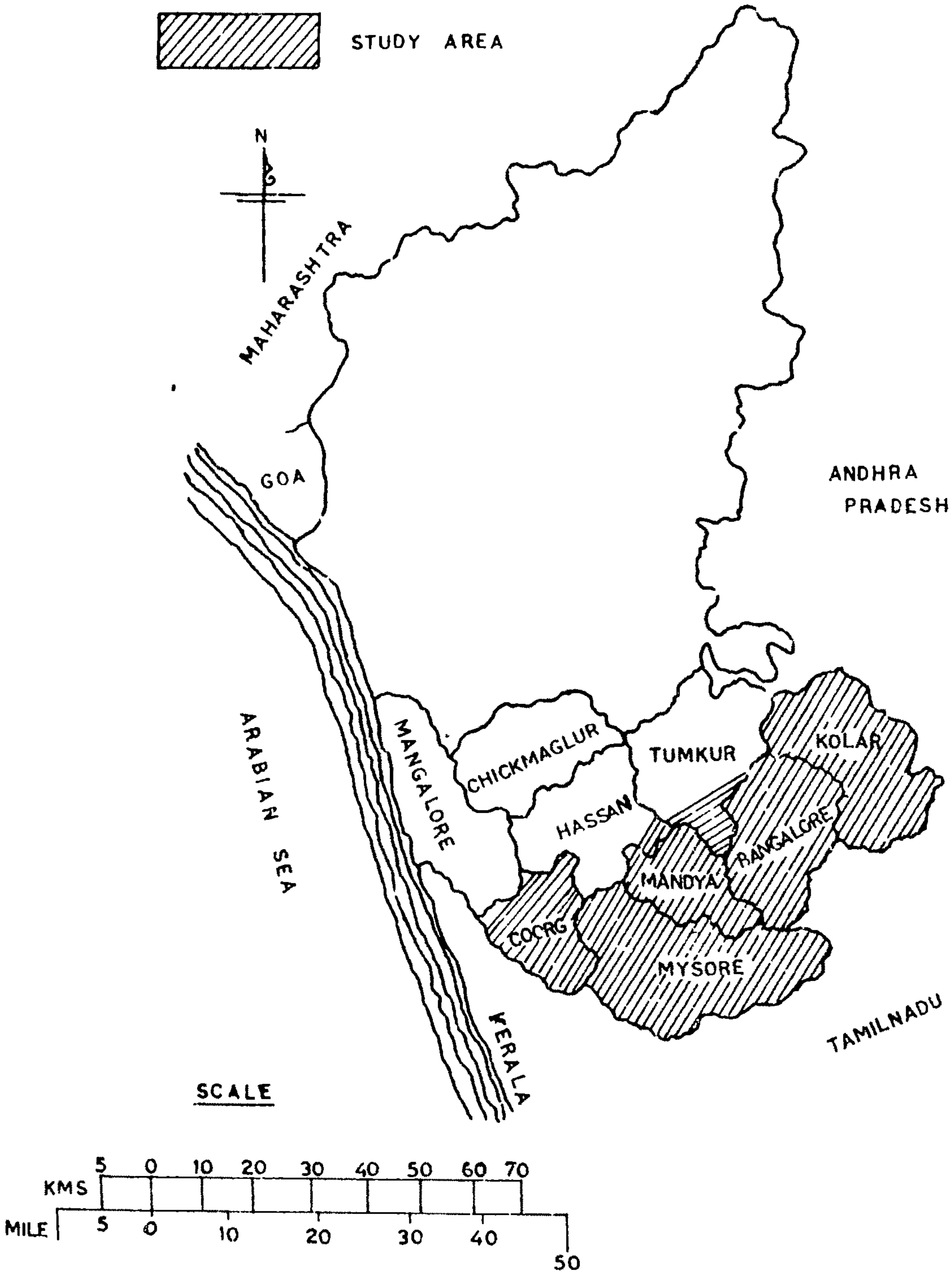
Y

Yama	:	Any great moral observance.
Yamala	:	The Science of Astronomy.

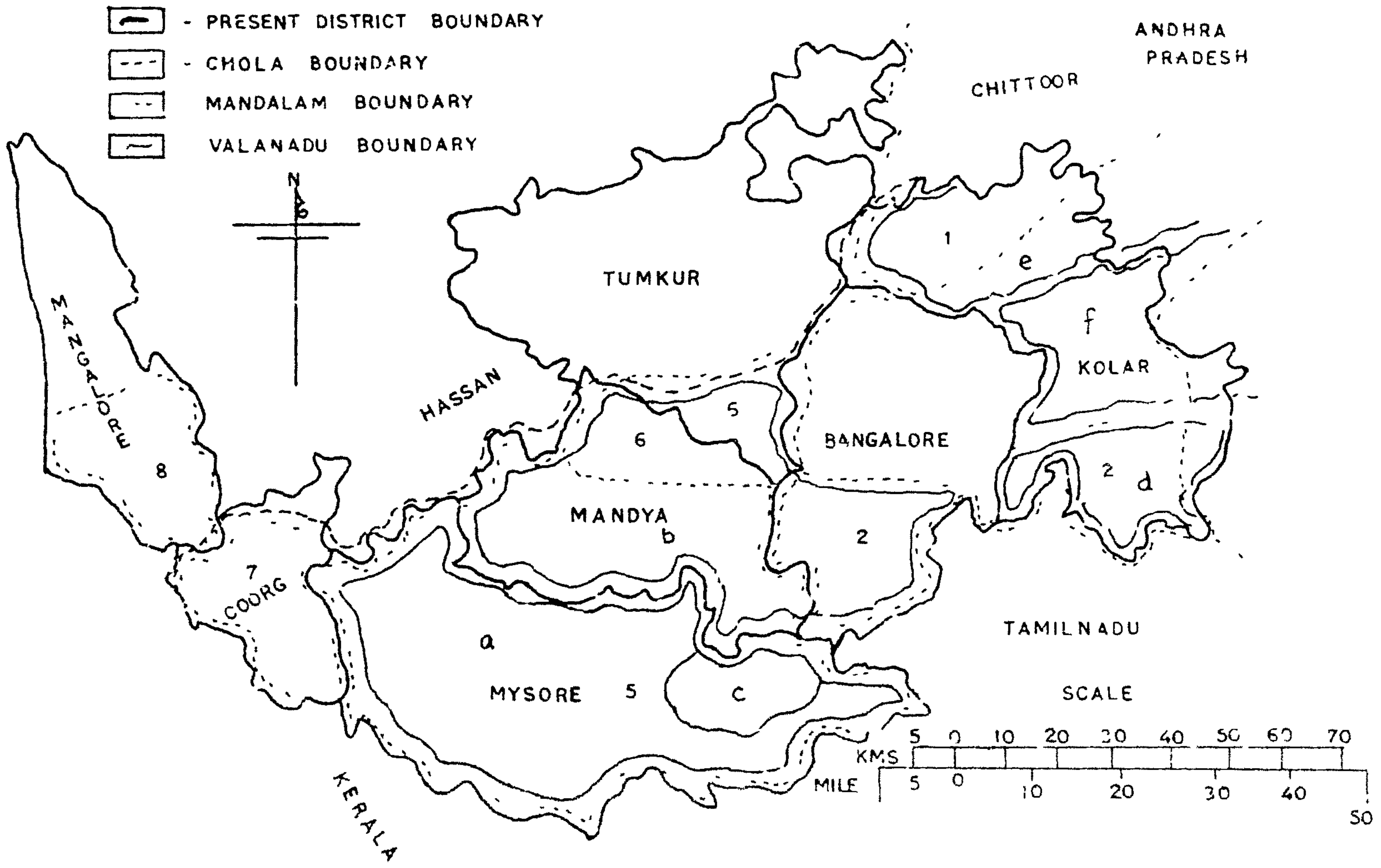
****

MAPS

MAP OF KARNATAKA SHOWING STUDY AREA



MAP OF SOUTHERN KARNATAKA SHOWING THE CHOLA MANDALAMS AND VALANADUS



Mandalams

1. Marayapādi *alias* Irattapādikonda Chōla Mandalam.

2. Tadigaiwali *alias* Vikrama Chōla mandalam.

3. Tondiamandalam *alias* Jayangonda Chōla mandalam.

4. Nulambapadi *alias* Nigarili Chōla mandalam.

5. Gangapādi *alias* Mudigonda Chōla Mandalam.

6. Vijaya Rājēndra mandalam.

7. Malainādu.

8. Tulunādu.

Valanādus

a) Gangaikondachōla Valanādu

b) Rājēndra Chōla Valanādu.

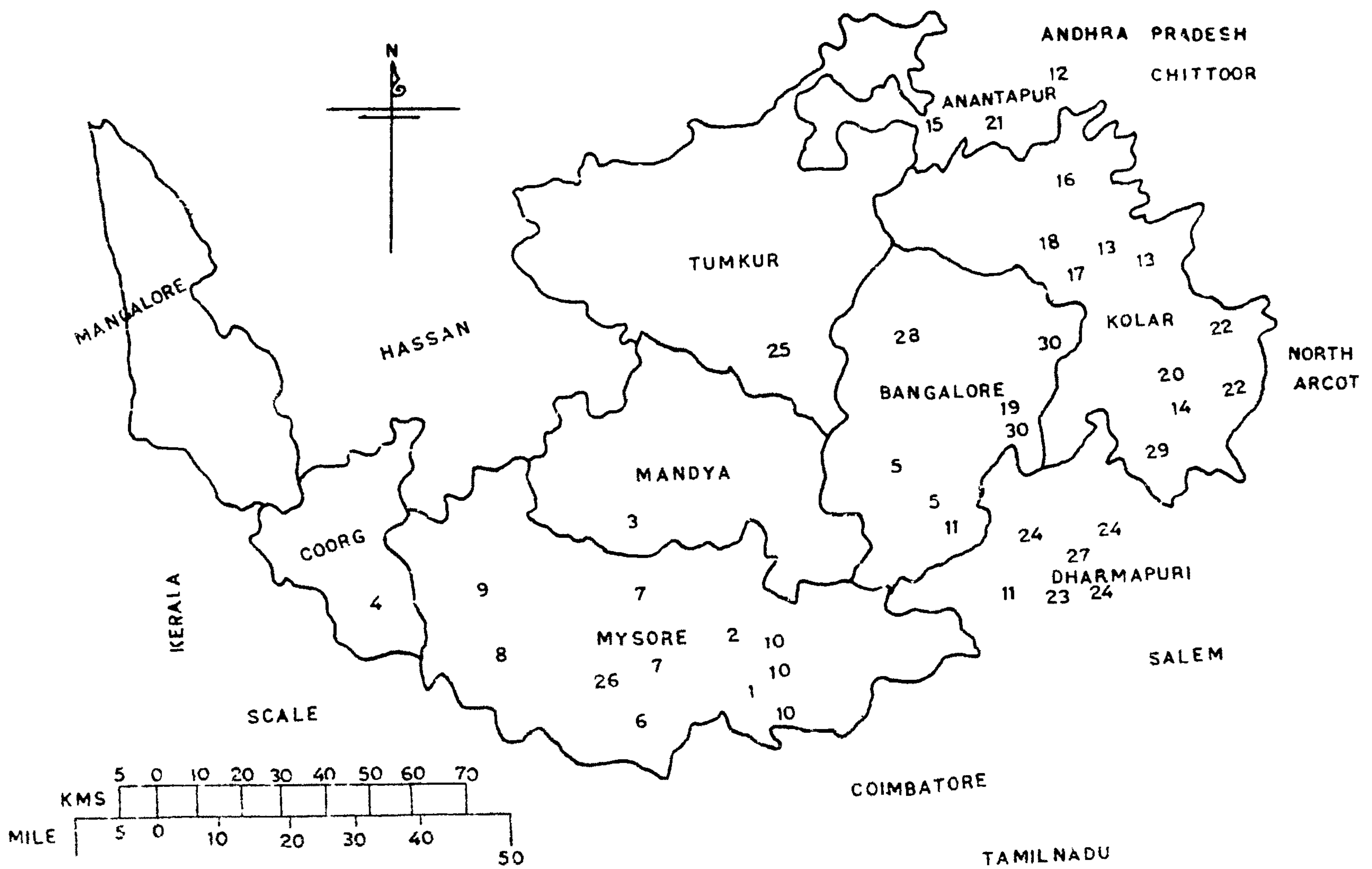
c) Vīrarājēndra Valanādu.

d) Nittavinoda Valanādu.

e) Arumolidēva Valanādu

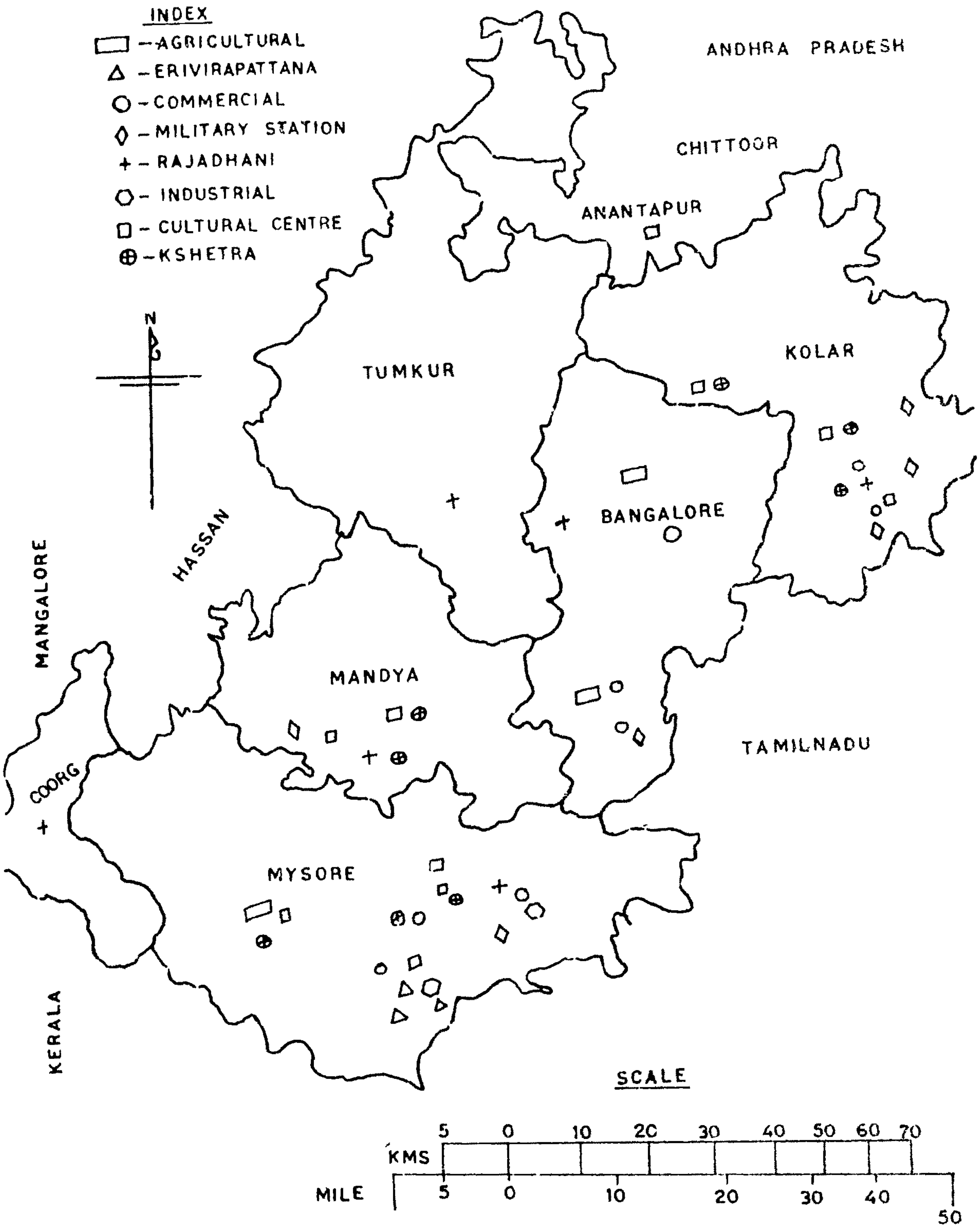
f) Jayangonda Chōla Valanādu.

NADUS OF THE CHOLA PERIOD

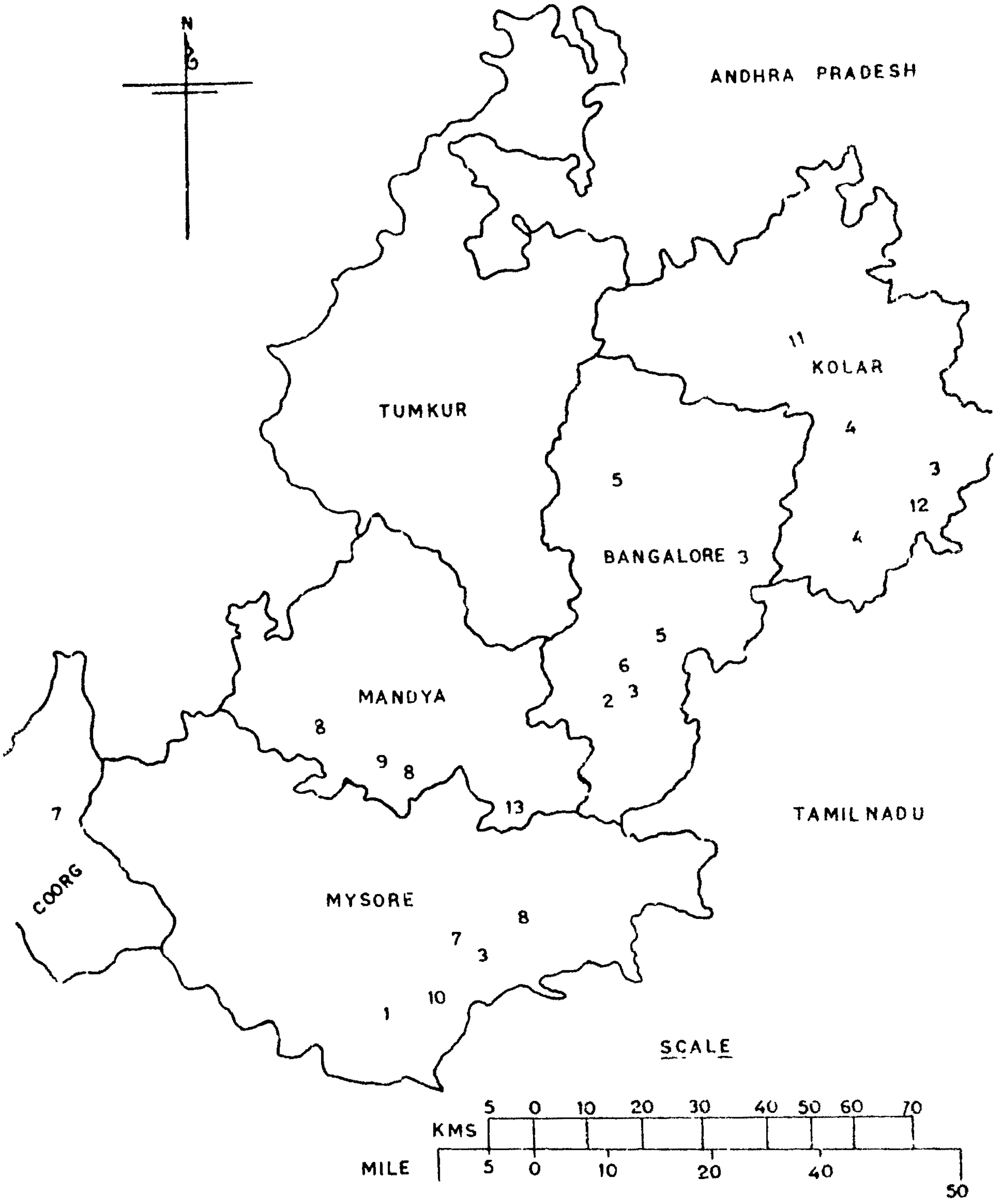


1. Ennainādu.
2. Idai-nādu.
3. Idatturainādu.
4. Kaimalainādu.
5. Kilalai-nādu.
6. Kudukurnādu.
7. Maysūr-nādu
8. Navalenādu.
9. Nugu-nādu.
10. Padi-nādu.
11. Siyagalanādu.
12. Kilai-Mārāyapādi.
13. Koygaikkurunādu.
14. Avaniya-nādu.
15. Chirai-nādu.
16. Ilanagar-nādu.
17. Kaiyvāranādu.
18. Kalavāranādu.
19. Kunji-nādu alias Pulliyūr-nādu.
20. Kuvalala-nādu.
21. Paruvi-nādu or Parivai.
22. Pudal-nādu.
23. Puramalai-nādu.
24. Tagadūrnādu.
25. Kunungalnādu or Kunigal.
26. Kadambalige-nādu.
27. Viriyi-nādu.
28. Kukkanūr-nādu.
29. Kurukundādachchinādu.
30. Sannai-nādu.

TOWNS IN CHOLA PERIOD (MAP OF SOUTHERN KARNATAKA)



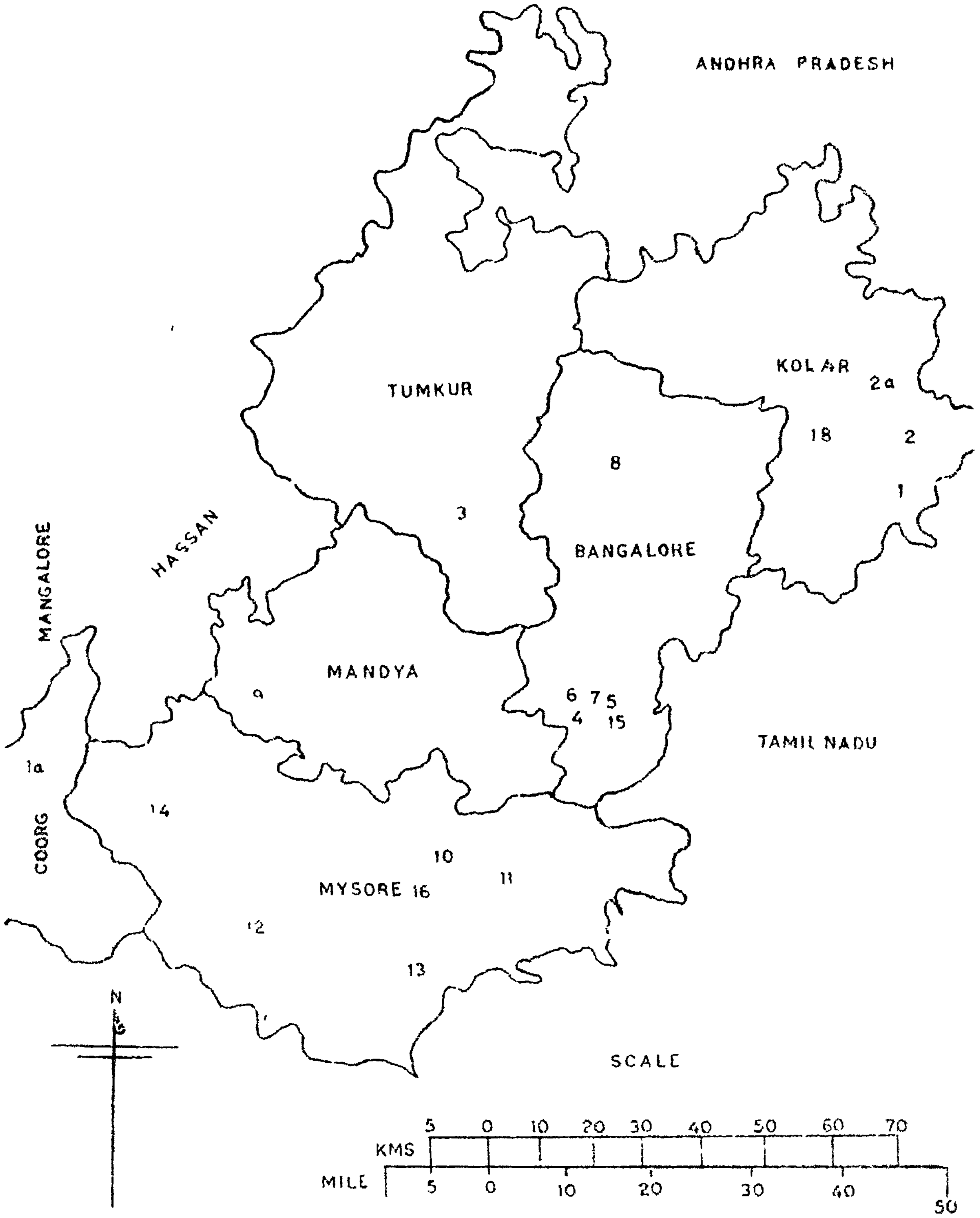
CHATURVEDIMANGALAMS



CATM : Chaturvēdimangalam.

1. Rājadhirāja Catm (Ch. Tq).
2. Rājarāja Catm (Cp. Tq).
3. Rājendra Simha Catm (Cp, Mb, Yl. Tq).
4. Jayangonda Sōla Catm (Kl. Tq).
5. Punganūr alias Trailokkiyamādēvi Catm (Cp. Tq).
6. Sōlamādēvi Catm (Cp. Tq).
7. Panchavan mādēvi Catm (Yl. Tq).
8. Virudarājabayankara Catm (Sr, Yl. Tq).
9. Vānavanmādēvi Catm (Sr. Tq).
10. Jananāda Catm (Kl, Ch. Tq).
11. Arumōlideva Catm (Sd. Tq).
12. Varadarāja Catm (Mr. Tq).
13. Śrēstha Chōlendra Catm (Ml. Tq).

AGRAHARA TOWNS IN CHOLA PERIOD



1. Avani.

1a. Malambi.

2. Vāgaṭa.

2a. Iraḍiyur (Yeldur).

3. Kunungil (Kuṇigaḷ).

4. Manaḷūr (Maḷūrpatna).

5. Kudaḷūr.

6. Chikkmaḷur.

7. Doddamaḷūr.

8. Binnamangala.

9. Hanasoge (or) Panasoge.

10. Malingi.

11. Marehalli.

12. Muḷḷuru.

13. Aḷūr.

14. Periyapaṭna (Singapaṭṭana).

15. Hoṅganur.

16. Suttur.

17. Koḷḷagāra (Koḷḷegaḷ).

18. Sugattur.

TANKS AND TEMPLES

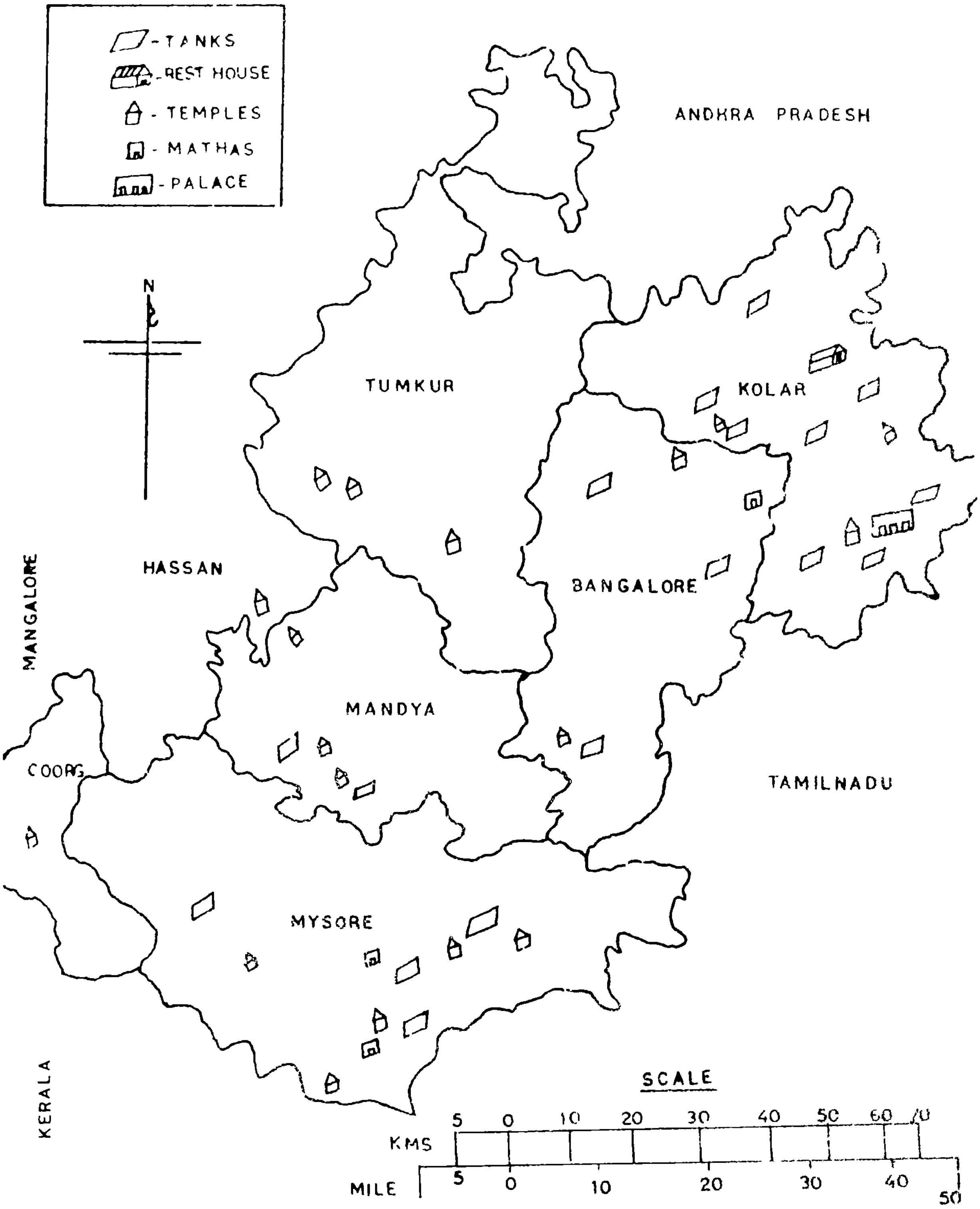


TABLE OF INSCRIPTIONS

TABLE OF INSCRIPTIONS (a) IMPERIAL CŌLAS

S. No. (1)	Date (A.D.) (2)	Village Taluk District (3)	Name of King ruling (4)	CONTENTS (KR - Kannada Record) (TR - Tamil Record) (5)	Reference (6)
1.	934	Vill - Bairakur Tq - Mb. Dt - Kl. F.S: On a stone south of the Anjaneya temple attached to the Kōdaṇḍa Rāmasvami temple.	Parakēsarivarmma Parantaka-I 29th Regnal year.	Kannada Record (KR). Records the death of a cow-raid and erection of Memorial stone along with land grant by a private individual.	Ec., X, Mb. 203.
2.	991, Ś 913, Khara, Pushya, uttarā yaṇa Sankaranti.	Vill - Kempanapura Tq - Ch. Dt - My. F.S - on a stone in front of Mulasthānēśvara temple.	Rājakēsari Rājarāja-I 6th Regnal year.	(KR). Refers to Cōḷa Nārāyana the title of the King. Registers grant of wet lands and garden for educational purpose and also refer to the renovation of a temple.	Ec., IV(R), Ch. 145.
3.	-do-	Vill - Hoṅganuru Tq - Ch. Dt - My. F.S: On a stone lying near the Anjaneya temple by the side of a tank.	-do-	Fragmentary Tamil record (TR) in Kannaḍa script. Refers to a series of conquests.	Ec., IV(R), Ch. 167.

(1)	(2)	(3)	(4)	(5)	(6)
4.	991 Ś 913, Khara, Pushya, uttara yana Sankaranti	Vill - Kendatti hill Tq - Kl. Dt - Kl. F.S: on the basement of the Chandra-mallēśvara temple.	Rājakēsari Rājarāja-I the 7th Regnal year.	(TR) Records the construction of a temple and grant of lands as devadana to god Mahadēva by a chief.	Ec.,X, Kl. 75.
5.	997	Vill - Kamma-sandra Tq - Ht. Dt - Bn. F.S - on a stone in a backyard of a house.	-do-	(KR) Records the settlement of lands of three persons by the Cōla feudatory of Dadigavādi and the Village officials. Grant of a village and Śasana.	Ec., IX, Ht. 111.
6.	1000	Vill - Hebbani Tq - Mb. Dt - Kl. F.S - on a pillar near a house.	-do- 16th Reg. year.	(KR) states that the breach of a tank was repaired by a gāmunda and the Nolamba feudatory made certain exemption of rent and granted Rice lands to a private individual.	Ec., X, Mb. 208.
7.	-do-	Vill - Hebbani Tq - Mb. Dt.- Kl. F.S - on a pillar near the Mahēśvara temple.	-do-	(KR) Refers to the title Mummadi Chōla. Mentions that the gāmunda constructed a tank below the rice fields.	Ec., X, Mb. 209.

(1)	(2)	(3)	(4)	(5)	(6)
8.	1000	Vill - Bissana-halli Tq - Mb. Dt - Kl. F.S - on a Virakal in a field to the south of village.	Rājekēsari Rājarāja-I 16th Reg. year.	(KR) Records the death of a gavunda's son in a local battle.	Ec., X, Mb.256.
9.	1003	Vill - Uttanur Tq - Mb Dt - Kl. F.S - on a stone to the west of the prakara of the Varada-rajasvami temple.	-do- 19th Reg. year.	(TR) Record not clear, mentions a number of conquests.	Ec., X, Mb.123.
10.	1004-05	Vill - Tadimalingi Tq - TN. Dt - My. E.S - on a stone south and west of the Janardhana temple.	-do-	(TR). Refers to the title and registers sale of lands and its value collected in gold from the temple treasury.	Ec., V(R), TN.230.
11.	1005	Tq - Kl. Dt - Kl.	-do-	(TR). Mentions grant of 1000 Kuli of lands, including all kinds of taxes collected for the god Kshetrapalar under the supervision of Revenue Officers.	Ec., XVII, Kl.41.

(1)	(2)	(3)	(4)	(5)	(6)
12.	1005	Vill - Malambi Tq - Sm. Dt - Cg. F.S - on a stone in the old village site.	Rājakēsari Rājarāja-I 19th Regnal year.	(KR). Records the conferring of a title to a soldier who showed his valour in the battle of Panasoge by the Cōla general Panchavan Marayan and he also granted Malavvi nād of the Kongālva country. This record is issued under the orders of Kongālva feudatory.	Ec., I(R), No. 65.
13.	1006, S 929, March 22nd Friday.	Vill - Kaliyur Tq - TN. Dt - My. F.S - on a stone built into the ceiling of Gopalakrishna temple.	-do-	(KR). A Jayastambha record set up by the Cōla Viceroy Apramēya to commemorate his victory at Talakād over a number of combined hill chiefs.	Ec., V(R), TN. 220.
14.	-do-		-do-	(TR). Records the grant of the village Araiyur as devadana to goddess pidā-riyar by the King.	Ec., X, Kl, 106b.
15.	1007	Vill - Malurpatna Tq - Cp. Dt - Bn. F.S - on the west wall of Narayanasvami temple.	-do- 23rd Reg. year.	(TR) Registers some land grants to the local god by the assembly members of Periya Malavur.	Ec., IX, Cp. 128.

(1)	(2)	(3)	(4)	(5)	(6)
16.	1007	Vill - Malūrpatna Tq - Cp. Dt - Bn. F.S - on the south wall of the Narayanasvami temple.	Rājakēsari Rājarāja-I 23rd Reg. Year	(TR). Records land grants as devadana by the assembly members of Punganur.	Ec., IX, Cp.130.
17.	-do-	Vill - Malurpatna Tq - Cp. Dt - Bn. F.S - on the north of outer wall of Narayanasvami temple.	-do-	(TR) Records grant of lands as devadana to the god exempt from taxes by the assembly members of Vandur. They also permitted these lands to be irrigated from the tank.	Ec., IX, Cp.132.
18.	-do-	Vill - Malūrpatna Tq - Cp. Dt - Bn. F.S - on the south wall of the Narayanasvami temple.	-do-	(TR) Records some grant by the citizens of Nigarili Śōlapuram for the god Jayangonda Śōla Vinnagar Alvār.	Ec., IX, Cp.131.
19.	-do-	Vill - Mogenahalli Tq - Cp. Dt - Bn. F.S - on a stone in the Tank bund.	-do-	Tamil introduction and certain portion of the record are in Kannada. Mentions some grant which is not clear.	Ec., IX, Cp. 47.
20.	1009 Ś 930 Kilaka Phālguna	Vill - Doddaśivara Tq - Mr. Dt - Kl. Śu.3.	-do-	(KR). Refers to local battle where the Nalgāvunda fought and fell.	Ec., XVII, Mr.112.

(1)	(2)	(3)	(4)	(5)	(6)
21.	1010 Ś 933 Sādharaṇi	Vill - Kalla-halli Tq - Ct. Dt - Kl. F.S - on a stone in a field.	Rājakēsari Rajaraja-I 27th Reg. year.	(KR). Records that the feudatory Kanchipura Śriman Nolambadhiraja Chōrayya was ruling and some individual received Kolatūr as a grant and the donee's son died in a fight wherein a hero stone was erected for him.	Ec., X, Ct. 118.
22.	1011 Ś 934 Virodhi Krit Jyēstha	Vill - China-kur Tq - Pp. Dt - Md. F.S - Hero stone near the Traveller's bungalow.	-do-	(KR). Records the death of a person in a cattle-raid and hero stone erected by someone.	Ec., VI(R), PP.51.
23.	1012-13	Vill - Balamuri Tq - Sr. Dt - Md.	-do- 28th Reg. year.	(KR) The record states that on the successful military campaign, the general Panchavan Marayan bathed in the Balamburi tirtha and made a grant of Rice to the same god. on an important festival day, free of any imports.	Ec., VI(R), Sr.78.
24.	1013	Vill - Hoṅganūr Tq - Cp. Dt - Bn. F.S - on a pillar in front of the Ammanavaragudi in the Gopalakrishna temple.	-do-	(TR). Records grant of lands to god Kundavai-Vinnagar ālvār with exemption from taxes by the assembly members of Puṅganūr. Also states the purchase of lands in gold value by the assembly members.	Ec., IX, Cp.42a.

(1)	(2)	(3)	(4)	(5)	(6)
25.	u/d	Vill - Bannūru Tq - TN. Dt - Bn. F.S - on the basement of cornice of Sukhanasi of Hanumantesvara temple.	Rājakēsari Rājarāja-I 28th Reg. year.	Damaged Record in Kannadascript and Tamil language. Registers land grant to the temple shrines by the mahajanas.	Ec., V(R), TN. 57.
26.	u/d	Vill - Tadimalingi Tq - TN. Dt - My. F.S - on a basement stone of Janardhana temple.	-do-	(TR). Registers the sale of wet land to god and refers to taxes, weight and Measures, coinage, Sabha and Village Assemblies.	Ec., V(R), TN.227.
27.	1013	Vill - Malūrpatna Tq - Cp. Dt - Bn. F.S - on the outer side of the south wall of Arkesvara temple.	Rājēndra Cōla-I 2nd Reg. year.	(TR). Records a grant for conducting a festival by the inhabitants of Manalur.	Ec., IX, Cp. 135.
28.	1014	Vill - Malurpatna Tq - Cp. Dt - Bn. F.S - on the northern outer wall of Narayanasvami temple.	-do- 3rd Reg. year.	(TR). Damaged.	Ec., IX, Cp.132a.

(1)	(2)	(3)	(4)	(5)	(6)
29.	1014	Vill - Malūr-patna Tq - Cp. Dt - Bn. F.S - on the south outer wall of Narayanasvami temple.	Rājendra Cōla-I 3rd Reg. year.	(TR). Records that the inhabitants of Manalur gave permission to have the land irrigated which were granted to the local deity. The temple authorities were permitted to levy a fine of 50 Kalañjus of gold on those whose obstructed to have the lands irrigated.	Ec., IX, Cp.127.
30.	-do-	Vill - Malūrpatna Tq - Cp. Dt - Bn. F.S - on a stone to the north of the Kailēśēśvara temple.	-do-	(TR). Records grant of lands for the worship of goddess Durgaiyar by a private individual.	Ec., IX, Cp. 88.
31.	-do-	Vill - Malūrpatna Tq - Cp. Dt - Bn. F.S - on the west wall of the Narayanasvami temple.	-do-	(TR). Refers to the temple management by the assembly members of Vandur and types of food-offerings for the god. Also states about harvest, irrigation and collection of grains.	Ec., IX, Cp.129.
32.	1015	Vill - Malūrpatra Tq - Cp. Dt - Bn. F.S - on the northern outer wall of Arkēśvara temple.	-do-	(TR). Land grants as devadana by 6 members for the local deity.	Ec., IX, Cp.139.

(1)	(2)	(3)	(4)	(5)	(6)
33.	1015	Vill - Nambihalli Tq - Sp. Dt - Kl. F.S - In the Somesvara tample.	Rajendra Cola-I 3rd Reg. year.	(KR) Refers to a cow-raid, women molested and hero died in the battle after rescuing both.	Ec.,X, Sp. 14.
34.	1015	Vill - Kiravara Tq - Sp. Dt - Kl. F.S - Near the tank.	-do-	(KR) Registers land grant and mentions that the bittu and Kattu belonged to the tank.	Ec.,X, Sp. 17.
35.	-do-	Vill - Gavipalli Tq - Ct. Dt. - Kl. F.S - on a rock north of the Muktesvara temple,	-do-	(KR) Records the death of some person and grant of lands for the deceased' relatives.	Ec.,X, Ct.153.
36.	1015-16	Vill - Tadimalingi Tq - TN. Dt - My, F.S - on a slab north and west of Janardhana temple.	-do- 4th Reg. year.	(TR) Records the grant of some money for the temple expenses to celebrate a festival by the general Panchavan Marayan.	Ec.,V(R), TN.233.
37.	-do-	Vill - Sutturu Tq - Nj. Dt - My. F.S - on a stone in front of Sivaratresvara matha.	-do-	Inscription in Tamil and Kannada language but Kannada script. Records the sale of lands free of taxes to a officer. Also refers to the ..anadesis and mercantile corporations of Ayyavole who were to protect this gift.	Ec.,III(R), Nj. 213.

(1)	(2)	(3)	(4)	(5)	(6)
38.	1016 S 939	Vill-Kiru gothara Tq - Ch. Dt - My. F.S - on a bund of the wall at a garden.	Rājendra Cōla-I 4th Reg. Year.	(KR). Records the death of a hero in a cattle-raid.	Ec.,IV(R), Ch. 406.
39.	1017	Vill - Sulidēna-halli. Tq - Kl. Dt - Kl. F.S - on a stone in the nearby field of the Gaurēśvara temple.	-do-	This is a duplicate one expressed in Kannada letters of the Tamil inscription - Ec.,X, Kl. 25.	Ec.,X, Kl. 24.
40.	-do-	Vill - Sulidēna-halli. Tq - Kl. Dt - Kl. F.S - at the same place.	-do-	(TR). Refers to the tax inspection by a Revenue Officer and levy of fine for those who failed to pay.	Ec.,X, Kl. 25.
41.	-do-	Vill - Sulidēna halli. Tq - Kl. Dt - Kl. F.S - at the same place.	-do-	(TR). Records the grant of one sheep by the inhabitants of Kaivara nādu for the goddess Chamundēsvari.	Ec.,X, Kl. 26.
42.	1017-18	Vill - Vijayapura Tq - TN. Dt - My. F.S.- on a stone in the roof of Suryadeva Shrine near Arkesvara temple.	-do- 6th Reg. year.	(TR). Registers grant of land after purchase for raising a flower garden by a person.	Ec.,V(R), TN.142.

(1)	(2)	(3)	(4)	(5)	(6)
43.	1018	Vill - Honganur Tq - Cp. Dt - Bn. F.S - on a pillar in front of Ammanavaragudi in the Gopalakrishna temple.	Rājendra Cōla-I, 7th Reg. year.	(TR). Damaged record.	Ec., IX, Cp.42.
44.	-do-	Vill - Mittēman Tq - Bp. Dt - Kl.	-do-	(TR). Refers that the wife of Mukkaiyan, the gamunda of Kulattūr in Nulambapadi committed Sati.	Ec., XVII, Bg. 97.
45.	1019	Tq - Kl. Dt - Kl.	-do- 8th Reg. year.	(TR). Records temple grant of lands for the goddess pattālaki of Kuvalāla.	Ec., XVII, Kl.266.
46.	-do-	Tq - Kl. Dt - Kl. F.S - on the outer wall of the Saptamatrika temple.	-do-	(TR). Mentions a royal grant of lamp to the goddess Pidāriyar of Kuvalāla and other gifts to the Śiva-brahmānas of the temple.	Ec., X, Kl.106a.
47.	1020	Vill - Honganur Tq - Cp. Dt - Bn. F.S - on the south of Anjaneya temple.	-do-	Kannada characters, a part of it is in Tamil introduction but damaged record.	Ec., IX, Cp.43.

(1)	(2)	(3)	(4)	(5)	(6)
48.	1020 Ś 943.	Vill - Beḷāturu Tq - Cp. Dt - Bn. F.S - on a stone near the Banēśvara temple.	Rājēndra Cōḷa-I 9th Reg. Year.	(KR). Register the renovation of the temple at Beḷāturu and installation of linga by the chief of Nugu-nāḍ.	Ec., III (R), Hg. 58.
49.	-do-	Tq - Kl. Dt - Kl. F.S - on the outer wall of Kolaramma temple.	-do-	Damaged record.	Ec., X, Kl. 112g.
50.	1020-21	Vill - Maruru Tq - Hs. Dt - My. F.S - on a hero stone to the east of Anjaneya temple.	-do-	(KR). Records the death of a hero and land grant to him. Also refers to the valour shown by a dog in protecting its master's property. Also refers to a cattle-raid and grant for it.	Ec., IV(R), Hs.4, 5.
51.	1021 Ś 943.	Vill - Nandigunda. Tq - Nj. Dt - My. F.S - on a stone lying in front of Malladeva temple.		(KR). Records the gift of land for the worship of the deity and construction of temple by 3 persons.	Ec., III (R), Nj. 201.

(1)	(2)	(3)	(4)	(5)	(6)
52.	1021-22	Vill - Tadi-malingi Tq - TN. Dt - My. F.S - on the basement stone to the south of Janardhana temple.	Rājendra Cōḷa-I 10th Reg. year.	(TR). Registers a gift of gold weighed by central officer entrusted into the hands of nagarattar who supplied rice out of the interest of gold to the person raising the flower garden in the temple of Idai-nāḍ.	Ec., V(R), TN. 229.
53.	1022	Tq - Kl. Dt - Kl. F.S - on the outer wall of Kolaramma temple.	-do- 11th Reg. year.	(TR). Records the revenue survey of the village in Kolar under the orders of the King and the revenue from paddy and gold was used for the expenses of Piḍāriyar temple. The entry of the revenue was made by the officers after detailed discussion.	Ec., X, Kl. 112a.
54.	-do-	Vill - Kuruburu Tq - Ct. Dt - Kl. F.S - on a stone lying to the south of the village.	-do-	Damaged Record.	Ec., X, Ct.47.
55.	1022-23	Vill - Maliyuru Tq - Hg. Dt - My. F.S - on a stone near the Duggali temple.	-do-	(KR). Registers some grant of lands to a person.	Ec., III (R), Hg. 29.

(1)	(2)	(3)	(4)	(5)	(6)
56.	1023	Vill - Sitbetta Tq - Kl. Dt - Kl. F.S - on the hill at the Bhairava temple.	Rājendra Cōla-I 12th Reg. year.	Fragmentary Tamil record. Records some grant.	Ec., X, Kl. 44.
57.	-do-	Vill - Jodi Dalasigere Tq - Ht. Dt - Bn. F.S - on a stone in a tank bund.	-do-	(KR). Registers some grant in gold, rice etc. for temple Brahmins and ascetics.	Ec., IX, Ht. 10.
58.	-do-	Tq - Kl. Dt - Kl. F.S - on the outer wall of Kolaramma temple.	-do-	(TR). Grant of village to the Śiva Brahmans of temple of Kuvaḷāḷa for maintaining a lamp.	Ec., X, Kl. 112f.
59.	1024	Vill - Malūr-patna Tq - Cp. Dt - Bn. F.S - on the west basement of Kailāśesvara temple.	-do- 13th Reg. year.	(TR). Registers the sale of land to a religious head by the assembly members and the amount was paid by the King.	Ec., IX, Cp.84.

(1)	(2)	(3)	(4)	(5)	(6)
60.	1024-25	Vill - Hale-Bogadi Tq - My. Dt - My. F.S - on a stone south of Bogesvara temple.	Rājendra Cōḷa-I 13th Reg. year.	Old Kannada Record with Tamil language. Records the conferring of the title Goggiyachari on an individual by the local gāvuṇḍa and several others are witnesses.	Ec., V(R), My. 221.
61.	1025	Tq - Kl. Dt - Kl. F.S - on the outer wall of the Kolaramma temple.	-do-	(TR). Damaged Record.	Ec., X, Kl.112e.
62.	-do-	Vill - Dalasanūr Tq - Kl. Dt - Kl. F.S - on a stone lying at the outlet of Doḍḍakere.	-do-	(TR). Damaged.	Ec., X, Kl. 187.
63.	-do-	Vill - Byātanūr Tq - Mb. Dt - Kl. F.S - In the Gopalasvami temple.	-do-	(TR). Fragmentary.	Ec., X, Mb.216.
64.	1027 S 9/10	Vill - Marasanahalli Tq - CB. Dt - Kl. F.S - on a stone to the western weir of Mavakere.	-do-	(KR). Records the excavation of a tank and built a sluice and rest house.	Ec., X, CB.13.

(1)	(2)	(3)	(4)	(5)	(6)
65.	1027, Ś 940	Tq - Kl. Dt - Kl. F.S - on the outer wall of Kolaramma temple.	Rājendra Cōḷa-I 16th Reg.year	(TR) Records that the King ordered the officers to make an entry in the revenue Register about the revenue of the village piragampalli and revenue was to be used for the expenditure of Kolaramma temple.	Ec.,X, Kl.111.
66.	1027-28	Vill - Nagarle Tq - Nj. Dt - My. F.S - on a stone built into the west wall of the Manchavadi.	-do-	(KR) Registers gift of paddy to the temple priest by the village officials. It also refers to the maṭha of Singha parishe.	Ec.,III (R), Nj.241.
67.	1029	Vill - Śoḷadēvanahaḷḷi Tq - Nl. Dt - Bn.	-do- 18th Reg. year.	(KR). Refers to religion, education, weights and Measures, Royal officials, temple grant, and reference to tanks, Irrigation, etc.	Ec.,IX, Nl.1.
68.	-do-	Vill - Maḷur Tq - Cp. Dt - Bn. F.S - on the south basement of Kailaśēśvara temple.	-do-	(TR). Fragmentary.	Ec.,IX, Cp. 91.

(1)	(2)	(3)	(4)	(5)	(6)
69.	1030	Vill - Malur-patna Tq - Cp. Dt - Bn. F.S - on the N. outer wall of Narayanasvami temple.	Rājendra Cōla-I 18th Reg. year.	(TR). Registers land grant to the god of the village and refers to the standard Measure Marakkāl Jayangonda Sōlan.	Ec., IX, Cp.133.
70.	-do-	Vill - Nancha-ralu Tq - Bg. Dt - Kl. F.S - on a stone in the nearby field.	-do-	(TR). Fragmentary.	Ec., X, Bg. 8.
71.	-do-	Tq - Kl. Dt - Kl. F.S - In the Kola-ramma temple.	-do-	(TR). Mentions the erection of the sacred mandapam named after the King Sri Rājendra Sōla Dēvan by a woman.	Ec., X, Kl.115.
72.	-do-	Vill - Uttanur Tq - Mb. Dt - Kl. F.S - on the base-ment of the western doorway of Somesvara temple.	-do-	(TR). Records that the priest of Karumānikkalvar temple pledged to burn a lamp for the god.	Ec., X, Mb.120.
73.	-do-	Vill - Eramantē-palli. Tq - Ct. Dt - Kl. F.S - on a stone.	-do-	(TR). Records the construction of a tank and a sluice.	Ec., X, Ct.138.

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(1)	(2)	(3)	(4)	(5)	(6)
74.	1030, S 953	Vill - Lakshmanapura Tq - Hg. Dt - My. F.S - on a Viragal in the forest block.	Rājendra Cōla-I 18th Reg. year.	(KR). Records the death of a hero in a cattle-raid.	Ec., III (R), Hg.98.
75.	1032, S955	Vill - Suttur Tq - Nj. Dt - My.	-do-	(KR). Records several gifts for the temples in Sutturu by the Mahajanas. Also records the grant of oil-mill by the mercantile organisations. Mention is also made to the musical instruments.	Ec., III (R), Nj.215.
76.	1033, S 956	Vill - Hampāpura. Tq - Kr. Dt - My, F.S - on a stone south of the Harijan Kere.	-do-	(KR). Damaged. Records the death of a hero while fighting with the Changalvas.	Ec., V(R), Kn.113.
77.	-do-	Vill - Belaturu Tq - Hg. Dt - My. F.S - on a stone lying near the Banesvara Shrine.	-do- 22nd Reg. Year.	(KR). Fragmentary but the extant portion contains an eulogy of the Vira Balanjus.	Ec., III (R), Hg. 59.

(1)	(2)	(3)	(4)	(5)	(6)
78.	1033, S 956	Vill - Ayiganda-pura. Tq - Nl. Dt - Bn. F.S - on the basement of Gopalakrishna temple.	Rājendra Cōla-I 22nd Reg. year.	(TR). Records the grant by the King as devadana to the god of Kukka-nūr-nādu.	Ec., IX, Nl.37.
79.	-do-	Tq - Kl. Dt - Kl. F.S - on the outer wall of Saptamatrika temple.	-do-	(TR). Refers to the renovation of the temple of Pidāriyar by the Cōla general. The temple for the first time was built in stone by replacing the brick parts.	Ec., X, Kl. 109a.
80.	-do-	Vill - Nancharalu Tq - Bg. Dt - Kl. F.S - on a stone set up in a field.	-do-	(TR). Fragmentary. Refers to Nulambapādi alias Nigarili Sōla mandalam.	Ec., X, Bg.6.
81.	-do-	Vill - Nancharalu Tq - Bg. Dt - Kl. F.S - on a stone set up in a village.	-do-	(TR). Records grant of lands for a man who had built a tank and a sluice.	Ec., X, Bg.7.

(1)	(2)	(3)	(4)	(5)	(6)
82.	1033	Vill - Nandi Tq - CB. Dt - Kl. F.S - on a s stone to the north of the Ramanathesvara temple.	Rājēndra Cōḷa-I 22nd Reg. year.	(TR). Refers to a merchant receiving gold from the oil-mongers. The chief of Mercantile association is stated to have granted food and cloth for the warriors and the trade-guild also built a tank and sluice exempt from taxes.	Ec., X, CB.19.
83.	1034	Vill - Malur Tq - Cp. Dt - Bn. F.S - on the N. wall of the Kailasesvara Temple.	-do- 23rd Reg. year.	(TR). Registers a grant of certain lands to the deity by the assembly members of the village.	Ec., IX, Cp.95.
84.	1034	Vill - Malur Tq - Cp. Dt - Bn. F.S - on the same place.	-do-	(TR). Records the purchase of lands by the assembly members from a servant of the King and granted it to the god and its management of the village.	Ec., IX, Cp.82, 83.
85.	-do-	Vill - Kuruballi Tq - Kn. Dt - My. F.S - on a hero stone in front of a house.	-do-	(KR). Records the death of a hero who was Chaṅgālva on behalf of the Cōḷas and a memorial stone set up for him.	Ec., V (R), Kn.85.
86.	1035	Vill - Purahalli Tq - Kl. Dt - Kl.	-do-	(KR) Records the death of a hero in a cow raid and also refers to the death of some robber.	Ec., X, Kl.14.

(1)	(2)	(3)	(4)	(5)	(6)
87.	1035-36	Vill - Tadi-malingi Tq - TN. Dt - My. F.S - on the N. and west wall of Janardhana temple.	Rājendra Cōla-I 25th Reg. year.	(TR). Records a gift of some gold for the maintenance of worship to the goddes to the nagarattar. This inscription is important as it refers to currency, weights and measures etc.	Ec., V(R), TN.232.
88.	1036	Vill - Mallegaudana Koppalu. Tq - My. Dt - My. F.S - on a hero stone.	-do-	(KR). Records the cattle-raid by a Changālva and records the death of a hero.	Ec., V (R), My.113 & 114.
89.	1037	Vill - Airka-nathapura Tq - Hg. Dt - My.	-do- 26th year.	(KR). Records an expedition by a Changālva and grant of Nāgavangalam as a Kalnād to the gāvundas of the village.	Ec., III (R), Hg.7.
90.	1038	Vill - Alur Tq - Nl. Dt - Bn. F.S - Near the village gate.	-do- 27th Reg. year.	(TR). Records grant of lands measured by the rod of 16 spans to the deity of Kukka-nurnādu and pujari of the temple. The Śāsanam was drafted by the gāmunda of this nādu.	Ec., IX, Nl.7a.
91.	1039	Tq - Kl. Dt - Kl.	-do- 28th Reg. year.	(TR). Fragmentary. Mentions some grant for the goddess pattālaki.	Ec., XVII, Kl.262.

(1)	(2)	(3)	(4)	(5)	(6)
92.	1040	Vill - Kodi-palya Tq - Nl. Dt - Bn. F.S - on a stone in a field.	Rājendra Cōla-I 28th Reg. year.	(TR). Records land grants to a temple together with all taxes for the god Sokkapperumal.	Ec., IX, Nl.62a.
93.	1041, S 963	Vill - Siddana-halli Tq - Ht. Dt - Bn. F.S - on a stone lying near the tank bund.	-do-	(KR). Records the heroic deed by a woman in a cattle-raid and death of her. A hero stone was erected for her,	Ec., IX, Ht.11.
94.	-do-	Vill - Tamaka Tq - Kl. Dt - Kl. F.S - on a stone in a field to the west.	-do- 30th Reg. year.	(TR). fragmentary. Refer grant of dry lands to the deity.of Kalaniyur.	Ec., X, Kl. 149b.
95.	1043	Vill - Kadagodi Tq - Ht. Dt - Bn. F.S - on a stone set up near a house.	-do- 32nd Reg. year.	(TR). Records the construction of tanks with three sluices by the gamunda of Sannai-nadu. He also set the images of some deities and granted some lands.	Ec., IX, Ht.142.
96.	1043-44	Vill - Tadimalingi Tq - TN. Dt - My. F.S - on the northern stone of Mallikarjuna temple.	-do-	(TR). Registers grant of lands by the nagarattar to the local deity.	Ec., V (R), TN.239.

(1)	(2)	(3)	(4)	(5)	(6)
97.	Undated	Tq - Kl. Dt - Kl.	Rājēndra Cōḷa-I 32nd reg. year.	(TR). Refers to grant of 10 Kaḷañju of gold by someone.	Ec., XVII, Kl.261.
98.	-do-	-do-	-do-	(TR). Gives the details about the weights etc. of a few gold and silver ornaments belonging to the Kolaramma temple.	Ec., XVII, Kl.263.
99.	-do-	Vill - Mālūr Tq - Cp. Dt - Bn. F.S - on the northern basement of Kailāsēśvara temple.	-do-	Grant of lands for the worship of local deity.	Ec., IX, Cp.88c.
100.	1040-41	Vill - Ṭalakāḍu Tq - TN. Dt - My. F.S - on a stone in Vaikuntha narayana temple.	Rājadhi-raja-I 23rd Reg. year.	(TR). Not clear. Mentions the adminis-trative division.	Ec., V (R), TN.190.
101.	-do-	Vill - Talakāḍu Tq - TN. Dt - My. F.S - on the N. stone of the Palēlēsvara temple.	-do-	(TR). Fragmentary. Registers a gift of land with a small stream by Māyidēvan to Kūttappaṇ.	Ec., V (R), TN. 192.

(1)	(2)	(3)	(4)	(5)	(6)
102.	1045-46.	Vill - Sagyam. Tq - Ko. Dt - My. F.S - on a stone in front of Jalakanthesvara temple.	Rājadhirāja-I 28th Reg. year.	(TR). Fragmentary. Records grant of jowar lands and some seeds by an individual to god Mahadēva at the instance of local gāmunda of Mudigonda Śōlamandalam.	Ec., IV (R), Ko. 65.
103.	1046.	Vill - Gangavarapalli. Tq - Dv. Dt - Bn. F.S - on the left side of Somesvara temple.	-do-	(TR). Records a grant to someone during the festival of goddess by the members of village assembly. Also refers to some local officials and central officers participating in this gathering.	Ec., IX, Dv.75.
104.	1047	Vill - Diguvapalli. Tq - Ct. Dt - Kl.	-do- 30th Reg. year.	(KR). Records the construction of a new tank and sluice by a Cōla feudatory and he also levelled the ground for agricultural purpose. Further he renovated the temple of Somesvara along with a tank built near it and granted some lands to be irrigated from the newly built tank.	Ec., X, Ct.30.
105.	-do-	Vill - Kyālanūr Tq - Kl. Dt - Kl.	-do-	Damaged Tamil record.	Ec., X, Kl.56.

(1)	(2)	(3)	(4)	(5)	(6)
106.	1048	Vill - Madhava mantridam. Tq - TN. Dt - My.	Rājadhi-rāja-I 30th Reg. year.	(TR). The Record is divided into three parts. It refers to gift of gold for food-offerings and distribution of paddy to the Brahmānas; another registers a gift of gold to the deity of Talakādu. Also refers to a general and grant made for provisions for the deity bya local officer.	Ec.,V(R), TN. 247.
107.	-do-	Talakad, Vill - Talakadu. Tq - TN. Dt - My.	-do-	(TR). Incomplete. Commences with the praśasti Tingaleratāru of the king.	Ec.,V(R), TN.213, 214.
108.	-do-	Vill - Kottagere Tq - Kg. Dt - Tm.	-do- 31st Reg. year.	(TR). Records the grant by the citizens of Kunigal nādu for the festival and processions of the god Rājendra Śola Īsvaram Udaiyār. Also states that the 1500 of the 4 directions gave a lamp and oil for the above god.	Ec.,XII, Kg.2.
109.	1049	Vill - Nandi hill Tq - CB. Dt - Kl.	-do- 32nd Reg. year.	(TR). Refers to the title of the ruler. Also states that an officer granted gold weighed by the standard weight of the city as an ornament to the deity at Nandi hill.	Ec.,X, CB.21.

(1)	(2)	(3)	(4)	(5)	(6)
110.	1049 Ś 970-971.	Vill - Chikkakali Tq - Gu. Dt - My.	Rājadhirāja-I 33rd Reg. year.	(KR). Records the erection of a temple and grant of lands and 6 cows for the two deities by a private individual.	Ec., III (R), Gu. 56.
111.	1049-50	Vill - Maṅgala Tq - Ch. Dt - My.	-do-	(TR). Fragmentary.	Ec., IV(R), Ch.132.
112.	-do-	-do-	-do-	(TR). Fragmentary, contains the Praśasti of the King.	Ec., IV(R), Ch.135.
113.	1050	Vill - Tavarakere Tq - Mb. Dt - Kl.	-do-	(TR). Damaged.	Ec., X, Mb.165.
114.	-do-	Vill - Gangavarapalli Tq - Dv. Dt - Bn.	-do-	(TR). Registers the grant of a Sasanam to a general, who also received the produce of the lands, the government's share and cultivators share on the lands. Also refers that Kummari cultivation was carried on in the reclaimed lands.	Ec., IX, Dv.76.

(1)	(2)	(3)	(4)	(5)	(6)
115.	1049-50	Vill - Mandi-kere. Tq - Nl. Dt - Bn. F.S - on a stone to the south of Mandesvara temple.	Rājadhi-rāja-I 33rd Reg. year.	(TR). Records the agreement of the commander to receive the landlord's share of 2/5th of wet crops and ¼th dry crops in Mannai-nādu.	Ec., IX, Nl.25.
116.	-do-	Vill - Ayiganda-pura. Tq - Nl. Dt - Bn. F.S - on a stone to the east of Dharmesvara temple.	-do-	(TR). Records the grant of the 1/10th of the produce of lands and all kinds of income for some purpose by the local gāmunda.	Ec., IX, Nl.38C.
117.	-do-	Vill - Yeldur Tq - Mb. Dt - Kl. F.S - on the basement of Somesvara temple.	-do-	(TR). Records royal grant of lands as tax-free property to god Isanisvaram Udaiya Māhadēvar. Mentions other grants to god and officers.	Ec., X. Mb.105c.
118.	.do.	Vill - Yeldur Tq - Mb. Dt - Kl. F.S - on the basement of Somesvara temple.	-do-	(TR). Records grant of lands to the Brahmanas by the Cōla general which were measured by the standard weight of the city. Also states that some quantity of paddy was stored in the temple treasury for worship.	Ec., X, Mb.106a.

(1)	(2)	(3)	(4)	(5)	(6)
119.	1051	Vill - Malla-ppanahalli Tq - Kl. Dt - Kl.	Rajadhi-raja-I 34th Reg. year.	(TR). Refers to the entry of a village grant as tax-free property to the local official in the revenue Register by the revenue officier and it was sanctioned by the Royal Secretary. Also refers to the different ranks of revenue officials in this occasion.	Ec., X, Kl.19.
120.	1053	Vill - Kola-gala Tq - Hg. Dt - My.	-do- 38th Reg. year.	(KR). Records the consecration of a deity and grant of oil-mill by a private person and the priest of the temple was the recipient of the gift.	Ec., III (R), Hg. 32.
121.	1054 Ś 976	Vill - Tandya Tq - Nj. Dt - My.	-do-	(KR). Refers to a marriage settlement and celebration of the daughter of the chief of Ededore nad. Also refers that he gave the sale-deed of the lands in the village as gift to the boy's side.	Ec., III (R), Nj. 178.
122.	undated.	Vill - Kempana-pura Tq - Ch. Dt - My.	-do-	(TR). Records the village being converted into erivirapattanam by the trade guild of Ayyavole. Also refers to the military class, commerce, social divisions, religious convention and the village was named after the King.	Ec., IV (R), Ch. 146.

(1)	(2)	(3)	(4)	(5)	(6)
123.	1052	Tq - Kl. Dt - Kl. F.S - on the outer wall of Kolaramma temple.	Rājendra Deva-II 35th Reg. year.	(TR). Fragmentary. Refers to the 33rd Regnal year of Rājadhirāja elder brother of Rājendra Dēva. This record may refer to the reign of the same King. Rājendra-II may have been a coregent.	Ec., X, Kl.112b.
124.	1054	Vill - Kl. Tq - Kl. Dt - Kl. F.S - on the outer wall of Saptamatrika temple.	-do- 3rd Reg. year.	(TR). Records royal grant of 2 lamps for Pidāriyar goddess at Kolar and gave 63 cows to the Brahmāṇas.	Ec., X, Kl.107.
125.	1057, S 979	Vill - Belaturu. Tq - Hg. Dt - My.	-do- 6th Reg. year.	Kannada inscriptions which is in a poetry form. A Mastikal set up in memory of a lady by her father. It seems that she committed sati after the execution of her husband who had killed a prince in a wrestling bout. The author of the record is King of poets,	Ec., III(R), Hg.60.
126.	-do-	Vill - Viragudi Tq - Mb. Dt - Kl. F.S - to the east of Somesvara temple.	-do-	(TR) Records the agreement by the inhabitants of Iratiyur to pay some money for a good cow. Also refers to 1/5th of the produce of dry cultivation to the god as share. The sasanam was signed by accountant of this village.	Ec., X, Mb.107.

(1)	(2)	(3)	(4)	(5)	(6)
127.	1058-59	Vill - Hale-Aluru Tq - Ch. Dt - My. F.S - in the Deśeśvara temple.	Rājendra Dēva-II 6th Reg. year.	(TR). Records the sale of lands by some persons to a merchant. Also refers to the weights and measures, the trade contacts, land grants to god by the merchant.	Ec.,IV(R). Ch.186.
128.	1060	Vill - Volagera-halli. Tq - Bn. Dt - Bn.	-do-	(TR). Fragmentary.	Ec.,IX, Bn.108.
130.	1063	Vill - Gujjap-pananundi Tq - Hg. Dt - My.	-do- 12th Reg. year.	(KR). Refers to a local battle in Navlenād of Mudigonda Cōlamandalam. A herostone was erected for the hero and lands were granted.	Ec.,III (R),Hg. 34.
129.	1061	Vill - Tereyūr Tq - Mi. Dt - Tm.	-do-	(TR). Fragmentary. Refers to a general in a particular administrative division.	Ec., XII,Mi. 76.
131.	undated.	Vill - Tadi-malingi. Tq - TN. Dt - My.	-do-	(TR) Damaged. Begins with the prasasti of the King.	Ec.,V (R), TN.231.

(1)	(2)	(3)	(4)	(5)	(6)
132.	1065	Vill - Hosahalli Tq - Ht. Dt - Bn. F.S - in the N. east enclosure of Dharmeśvara temple.	Rājamahēndra 2nd Reg. year.	(TR). Records the grant to the deity including its management and endowments made to provide for oblations, burnt offerings etc. to a religious disciple.	Ec., IX, Ht.36.
133.	-do-	Vill - Huralichikkannahalli. Tq - Nl. Bn - Bn. F.S - on a stone behind the Basava temple.	Vira Rājēndra-I	(TR). Fragmentary. Refers to some grant by one gāmuṇḍa.	Ec., IX, Nl.24.
134.	1066	Vill - Malūr Tq - Cp. Dt - Bn. F.S - on the west wall to the south of Kailasesvara temple.	-do-	(TR). Damaged.	Ec., IX, Cp.85.
135.	1067	Vill - Byadarahaḷḷi Tq - Dv. Dt - Bn.	-do-	(TR). Records that the wife of a landlord of Tippur committed Sati and the herostone was set up by the chief of Tippur.	Ec., IX, Dv.14.
136.	1069	Vill - Pottapaḷḷi. Tq - Ct. Dt - Kl.	-do- 6th Reg. year.	(TR). Damaged.	Ec., X, Ct. 163.

(1)	(2)	(3)	(4)	(5)	(6)
137.	1069	Vill - Pottapalli Tq - Ct. Dt - Kl.	Vira Rajendra-I	(TR). Refers to the titles of the ruler and sati committed by a woman. A Viragal was erected for her and some lands were granted.	Ec., X, Ct.161.
138.	1069-70, S 992	Vill - Ningahalli Tq - Hg. Dt - My.	-do- 6th-7th Reg. year.	(KR). Mentions the death of a warrior in a fight with the robbers and his son set up a herostone	Ec., III (R), Hg. 122.
139.	1071	Vill - Kl. Tq - Kl. Dt - Kl. F.S - on the outer wall of Saptamatrika temple.	Kulottunga Chola-I 2nd Reg. year.	(TR). This is a very important record of this ruler and of the Colas in Karnataka which refers to the various administrative divisions, Royal officials and ** Temple grant and services, Revenue system, currency, weights and measures, social divisions, professionals Taxation and items of food offerings to god.	Ec., X, Kl.108.
140.	1071	Vill - Kl. Tq - Kl. Dt - Kl. F.S - on the outer wall of Saptamatrika temple.	-do-	(TR). This is the continuation of Kl.108. Refers to the allottments in rice and money to goddess Pidariyar but the signatories are the same officers. **officers,	Ec., X, Kl.106d.

(1)	(2)	(3)	(4)	(5)	(6)
141.	1071-72	Vill - Kl. Tq - Kl. Dt - Kl.	Kulottunga Chōla-I 2nd-3rd year.	(TR). Mostly effaced and contains some interesting facts about the policy of taxation.	Ec., XVII, Kl.42.
142.	1072	Vill - Avani Tq - Mb. Dt - Kl. F.S - on the basement of the Bharatēśvara temple.	-do- 3rd Reg. year.	(TR). Records that the King issued an order not to levy taxes on the cows as it was sacred animal. Also refers to share of wet and dry lands, methods of cultivation, charity, taxation, social divisions, class of people, and standard weights and measures.	Ec., X, Mb.49a.
143.	-do-	Vill - Uttanur. Tq - Mb. Dt - Kl.	-do-	(TR). Inscription idential with the above one.	Ec., X, Mb.119.
144.	-do-	Vill - Nandavana. Tq - Sd. Dt - Kl.	-do-	(TR). Records the temple inspection by an officer.	Ec., X, Sd.92.
145.	1073	Vill - Yeldur Tq - Mb. Dt - Kl. F.S - on the basement of Somesvara temple.	-do- 4th Reg. year.	(TR). Records the grant of an oil-mill to the deity by the citizens of Iratiyur. Also mentions that the oil measured with the nāli of Arumolidēvan a standard weight.	Ec., X, Mb.105a.

(1)	(2)	(3)	(4)	(5)	(6)
146.	1073	Vill - Yeldur Tq - Mb. Dt - Kl. H.S - on the basement of the Somesvara temple.	Kulottunga Chola-I 4th Reg. year.	(TR). Refers to a lady making some grants to someone for the daily expenses of the temple.	Ec., X, Mb.106b.
147.	-do-	Vill - Yeldur Tq - Mb. Dt - Kl. F.S - on the basement of Somesvara temple.	-do-	(TR). Records the grant to the temple of Pidariyar by the inhabitants of Nigarili Cola mandalam.	Ec., X, Mb.105b.
148.	1075 S 997	Vill - Marena- Tq - Ht. Dt - Bn. F.S - to the south of Bhimesvara temple.	-do- 6th Reg.year.	(TR). Records a grant made to a Siva Brahmana to the deity by an individual.	Ec., IX, Ht.101.
149.	1076 S 998	Vill - Sulur Tq - Kl. Dt - Kl. H.S - on the wall of the Banesvara temple.	-do- 7th Reg. year	(TR). Mentions the rescue of cattles and village destruction in a cattle-raid by an individual and erection of herostone by his son.	Ec., X, Kl.91.
150.	1079	Vill - Avani Tq - Mb. Dt - Kl. F.S - on the basement of the Bharatesvara temple.	-do- 10th Reg.year.	(TR). Records that the village officials gave one lamp to the god of Avaniyanadu and also granted 24 cows for the maintenance of its worship.	Ec., X Mb.47.

(1)	(2)	(3)	(4)	(5)	(6)
151.	1080	Vill - Allala-sandra Tq - Bn. Dt - Bn.	Kulottunga Chōla-I 10th Reg. year.	(TR). Records that the Sanne-nād ruler's warrior died in a boar hunting while killing it. A grant was made to him.	Ec.,IX, Bn.32.
152.	-do-	Vill - Gudi-halli Tq - Sd. Dt - Kl. F.S - on the south.	-do- 11th Reg.year.	(TR). Mentions certain land grants as tax free property to a local person. Also refers to a local battle where a hero died.	Ec.,X, Sd.66.
153.	1082	Vill - Sitibetta Tq - Kl. Dt - Kl. F.S - on the hill at the Bhairava temple.	-do- 13th Reg. year.	(TR). Registers the renovation of a mantapa and the pitha (pedestal) of the deity by the chief of Sattanūr in Kuvalāla nadu.	Ec.,X, Kl.43.
154.	1084	Vill - Chelūr Tq - Bp. Dt - Kl.	-do- 15th Reg.year.	(TR). Records a grant to a temple at Sēlūr.	Ec.,XVII, Bp.88.
155.	1085	Vill - Talavādi Tq - Cp. Dt - Bn. F.S - on a stone in front of the Somesvara temple.	-do-	(TR). Fragmentary. Refers to a Gāmunda in a particular district.	Ec.,IX, Cp.180.

(1)	(2)	(3)	(4)	(5)	(6)
156.	1086	Vill - Malur Tq - Cp. Dt - Bn. E.S - on the N. wall of the Kailasesvara temple.	Kulottunga Chōla 15th Reg. year.	(TR). Registers a grant for maintaining a lamp by the assembly members of Periya Malavūr to the temple of the place. The priests of the temple were permitted to levy the taxes and maintain lamp.	Ec., IX, Cp.77.
157.	1088-89	Vill - Hebba-laguppe Tq - Hg. Dt - My.	-do- 18th Reg.year.	(KR). Registers a gift of lands by the nālgavunda of Navilenādu for the merit of his son and wife who died.	Ec., III (R), Hg. 61.
158.	1089	Vill - Tamaka Tq - Kl. Dt - Kl.	-do- 20th Reg.year	(TR). Mentions a temple grant by a Siva Brahmāna. Also refers a taxations and weights and measures.	Ec., X, Kl.149a.
159.	1092	Vill - Nandi Tq - Kl. Dt - Kl. E.S - on a stone to the north of the Kamathesvara temple.	-do- 23rd Reg.year.	(TR). Registers grant to the temple of Nandi and one plate of gold weighing by the standard weight of the city which was named after Madhurantakan for the superiority in the fineness of gold.	Ec., X, CB.24.
160.	1096	Vill - Avani Tq - Kl. Dt - Kl.	-do- 27th Reg.year.	(TR). Refers to the usual temple grants, administrative divisions, taxation, weights and Meausres etc.	Ec., X, Mb.42f.

(1)	(2)	(3)	(4)	(5)	(6)
161.	1096	Vill - Sundarapalya Tq - Bp. Dt - Kl.	Kulottunga Cōḷa-I 27th Reg. year.	(TR). Refers to tank excavation and construction named Nānādēsiyam by an individual.	Ec., X, BP.16.
162.	1098	Vill - Avani Tq - Mb. Dt - Kl. F.S - on the basement of Ramesvara temple.	-do-	(TR). States that the gāmuṇḍa of Ilanagar nāḍu gave 24 cows for maintaining a lamp to the god of Avāniyanādu. The Śiva Brahmāṇas received the gift under certain conditions.	Ec., X, Mb. 42b.
163.	1100	Vill - Avani Tq - Kl. Dt - Kl. F.S - on the basement of the Bharatēśvara temple.	-do-	(TR). Fragmentary.	Ec., X, Mb.49c.
164.	-do-	Vill - Nekkundi Tq - Ct. Dt - Kl. F.S - on a stone to the north of Nagesvara temple.	-do-	(KR). Refers to a house-manager and his son making grants.	Ec., X, Ct.166.
165.	1100-1101	Vill - Deburu Tq - Nj. Dt - My. F.S - in the same temple.	-do- 31st Reg. year.	(TR). Damaged.	Ec., III (R), Nj. 131.

(1)	(2)	(3)	(4)	(5)	(6)
166.	1101-1102	Vill - Talakadu Tq - TN. Dt - My. F.S - on the southern entrance of Vaidyesvara temple.	Kulottunga Cola-I 32nd Reg. year.	(TR). Damaged.	Ec., V(R), TN.173.
167.	1102	Vill - Avani Tq - Mb. Dt - Kl. F.S - on the basement of the Satrughna temple.	-do- 33rd Reg. year.	(TR). Records lamp and cow grant to the temple which was handed over to the priests of the temple.	Ec., X, Mb.54.
168.	-do-	Vill - Nanda-navana Tq - Sd. Dt - Kl. F.S - on the basement of Chenni-Kesvara temple.	-do- 33rd Reg.year	(TR). Records the sale of land and granting it free of taxes along with lands including the temple hall set up.	Ec., X, Sd.91.
169.	1102-1103	Vill - Bammuru Tq - Sr. Dt - Md.	-do-	(TR). Records the renovation of the breaches of the lake in Idaitturai-nadu by the King's mandalika.	Ec., IV (R), Sr. 67.
170.	-do-	Vill - Tippuru Tq - Kn. Dt - My. F.S - on the N.side of Lakshminarayana temple.	-do-	(TR) Refers to a attack made by the Hoysalas and were expulsed by the Cola general. Another record refers to gift for the worship and lamp to god of Rajarajapuram.	Ec., V (R), Kn. 110, TN. 179.

(1)	(2)	(3)	(4)	(5)	(6)
171.	1104	Vill - Tippenahalli Tq - CB. Dt - Kl.	Kulottunga Cola-I 35th Reg. year.	(TR). Records some grants made by the local chief,	Ec., XVII, CB.92.
172.	-do-	Vill - Avani Tq - Mb. Dt - Kl. F.S - on the basement of Ramesvara temple.	-do-	(TR). Refers to certain grants of cows for maintaining a lamp in the temple by a royal official to a Brahmana.	Ec., X, Mb.42c.
173.	-do-	Vill - Agara Tq - Yl. Dt - My. F.S - in the Durga temple.	-do-	(TR). Records a royal grant of a village agaram and renaming it on an important occasion. Also records the remission of certain taxes due to the Brahmadeya lands. Also reffers to the renovation and confirmation of earlier land grants in the same village.	Ec., IV (R), Yl. 98.
174.	1105-1106	Vill - Nilasoge Tq - TN. Dt - My. F.S - on a stone to the north of Sankaresvara temple.	-do- 36th Reg. year	(TR). Fragmentary.	Ec., V(R), TN.291.

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(1)	(2)	(3)	(4)	(5)	(6)
175.	1105-1106	Vill - Tala-kadu. Tq - TN. Dt - My. F.S - In Vaidyesvara temple.	Kulottunga Cōla-I 36th Reg. year.	Records gift of lands to the deity named affter the ruler.	Ec.,V (R),TN. 180.
176.	1106-, 07 S 1030	Vill - Sindhuvalli Tq- Nj. Dt - My. F.S - on a stone to the north of Sankaresvara temple.	-do- 37th Reg. year.	(TR). Damaged. Reffers to temple, tank and sluice construction by a citizen of Karai-nādu.	Ec.,III (R),Nj. 348.
177.	1108	Vill - Chilakala nerpu Tq - Sd. Dt - Kl.	-do- 39th Reg. year	(TR). Records the erection of a mandapam in front of gangaikonda Śola isvaram Udaiya dēvar temple. Also records some land grants as devadana to the same temple and its deity.	Ec.,X, Sd.83.
178.	1110-, S 1132	Vill - Binna-mangala Tq - Nl. Dt - Bn.	-do- 41st Reg. year	(TR). Records royal grant of a village as devadana and reffers to different kinds of taxes.	Ec.,IX, Nl.3
179.	-do-	Vill - Enne-gumba Tq - Ch. Dt - My. F.S - on a stone near the Ramesvara temple.	-do-	(TR). Registers land grants to the temple and refers to gifts of income ffrom taxes. Also mentions the construction of a temple.	Ec.,IV (R),Ch. 303.

(1)	(2)	(3)	(4)	(5)	(6)
180.	1112	Vill - Madivala Tq - Mr. Dt - Kl.	Kulottunga Cola-I 42nd Reg. year.	(TR). Records certain grants and dues by a private individual and the Desi 500 for the god Aliyur.	Ec., XVII, Mr.103.
181.	-do-	-do- F.S - on the left doorway of the Ganghadaresvara temple.	-do- 43rd Reg. year.	(TR). Records royal grant of land with exemption from all taxes to god as devadana.	Ec., X, Mr.101.
182.	1112-13	Vill - Bhadralli Tq - Ko. Dt - My.	-do-	(TR). Damaged. Refers to the administrative division.	Ec., IV(R), Ko.73.
183.	1113, S 1035.	Vill - Ayiganda pura Tq - Nl. Dt - Bn. F.S - to the east of Dharmesvara temple.	-do-	(TR). Records a village grant as devadana to the deity by, a royal official who was the lord of Sayavaranallur.	Ec., IX, Nl.38a.
184.	-do-	Vill - Nandi Tq - CB. Dt - Kl. F.S - on the north of Kamathesvara temple.	-do-	(TR). Records the purchase of some lands below the tank periya-Nandi and payment of some gold to the deity for offering purposes. Also refers to currency, weights and measures.	Ec., X, Mb.25.

(1)	(2)	(3)	(4)	(5)	(6)
185.	1114	Vill - Echigana-halli. Tq - Nj. Dt - My. F.S - on the stone from the Somesvara temple.	Kulottunga Cola-I, 43rd Reg.year	(TR). Records the sale of land between two priests in the presence of several individuals in the village witnesses are also mentioned to this transaction.	Ec., III (R), Nj. 169.
186.	1114-15	Vill - Kannam-hadi. Tq - Rp. Dt - Md. F.S - on a stone at Kamesvara temple.	-do- 45th Reg. year	(KR). Records the construction of two temples by the two sons of an important dignitary and gift of certain lands below the tank.	Ec., VI (R), Pp.44.
187.	1115-16	Vill - Annuru Tq - Hg. Dt - My.	-do- 46th Reg. year	Record in Tamil and Kannada language but in Tamil and Grantha characters Records the death of a gamunda in a cattle-raid and the erection of a herostone by the deceased.	Ec., III (R), Hg. 10.
188.	1118	Vill - Elachavadi. Tq - Kn. Dt - Bn.	-do- 49th Reg. year.	(TR). This is a Viragal and mastikal which states the death of a person in a tiger hunt and his wife committed Sati.	Ec., IX, Kn.12.
189.	1118	Vill - Sd. Tq - Sd. Dt - Kl.	-do-	(TR). Damaged. Refers some local fight.	Ec., X, Sd.30.

1)	(2)	(3)	(4)	(5)	(6)
90.	undated.	Vill - Manaluru Tq - Nj. Dt - My. F.S - on a stone in front of Singeśvara temple.	Kulottunga Cola-I 49th Reg. year.	(TR). Fragmentary. It refers to the 70th Reg. year instead of 50th Reg. year, the highest Regnal year of the ruler.	Ec., III (R), Nj.166
91.	-do-	Vill - Matakere Tq - Hg. Dt - My.	-do-	(TR). Damaged.	Ec., III (R), Hg.44.
92.	undated.	Vill - Agara Tq - Yl. Dt - My. F.S - on the w. wall of Durga temple.	-do-	(TR). Record in Sanskrit verse, contains one of the rare praśastis The engraver of the record is an important government official.	Ec., IV (R), Yl. 97.
93.	-do-	Vill - Mudigonda Tq - Ko. Dt - My. F.S - in the Siva temple.	-do-	(TR). Fragmentary.	Ec., IV (R), Ko. 102.
94.	-do-	Vill - Agara Tq - Yl. Dt - My.	-do-	(TR). Refers to the village grant by the King, excavation of a tank and sluice. With suitable irrigational facilities. A learning (Sastras) institution was also set up.	Ec., IV (R), Yl 143.
195.	-do-	Vill - Mudigonda Tq - Ko. Dt - My. F.S - in the Siva temple.	-do-	(TR). Registers a gift of offerings for the deities.	Ec., IV Ko.103.

(1)	(2)	(3)	(4)	(5)	(6)
196.	un-dated.	Vill - Doddabagilu Tq - TN. Dt - My. F.S - in front of Arkēśvara temple.	Kulottunga Cōla-I, 49th Reg. year.	(TR). Damaged. Refers to the prasasti of the ruler.	Ec., V(R), TN.124.
197.	1120	Tq - Kl. Dt - Kl.	Vikrama Cōla-I 2nd Reg. year.	(TR). Merely gives the name of a general.	Ec., XVII, Mr. 268.
198.	-do- S 1042.	Vill - Sugatur Tq - Sd. Dt - Kl.	-do-	(TR). Refers to a grant made to the Brahmins of Kaivara-nādu.	Ec., X, Sd.8.
199.	-do-	Vill - Sugatur Tq - Sd. Dt - Kl.	-do-	(TR). An interesting record which mentions the origin of the Chola dynasty. Also refers that the head of Nallur town who was educated, built temples, ponds, had the consecration ceremony. The village Pasuvur was granted to the Brahmins and Tamil people as devadāna.	Ec., X, Sd.9.
200.	1121	Vill - Jagatanahalli Tq - ct. Dt - Kl.	-do- 3rd Reg. year.	(TR). Damaged. Records a boar hunting by Nattu Muttaraiyan and somebody set up a hero stone.	Ec., X, Ct.78.

(1)	(2)	(3)	(4)	(5)	(6)
201.	1123	Vill - Potta-palli Tq - Ct. Dt - Kl.	Vikrama Cōḷa-I 5th Reg. year.	(TR). Fragmentary. Records some names of feudatories.	Ec., X, Ct.160.
202.	1124	-do-	-do-	(TR). Records a tiger hunt and death of a hero. His son made a grant to him.	Ec., X, Ct.162.
203.	1127, S 1049	Vill - Maḍivaḷa Tq - Sp. Dt - Kl. F.S - on the south basement of Iśvara temple.	-do- 10th Reg. year.	(TR). Records the construction of a Vimana by a mandalika's son for the deity and presented a golden plate along with grant of lands.	Ec., X, Sp.61.
204.	-do-	Vill - Dalasanur Tq - Kl. Dt - Kl.	-do-	(TR). Records the reclamation of lands below the tank and forest clearing by the gāmuṇḍa and grant of it as dēvadana for the god of this village and granted lands exempt from taxes.	Ec., X, Kl.196.
205.	1130	Vill - Dodda-Nanjur Tq - Ct. Dt - Kl.	-do- 12th Reg. year	(TR). Fragmentary. Records the name of a royal official.	Ec., X, Ct.70.

(1)	(2)	(3)	(4)	(5)	(6)
206.	1178 Ś 1111	Vill - Avani Tq - Mb. Dt - Kl.	Kulottunga Cōla-III	(TR). Records a grant by a local official during the 12th year of the ruler and Hoysaḷa Vallala Dēva was ruling. Also indicates the subordination of the Cōlas to the Hoysaḷas.	Ec.,XVII, Mb.44b.
207.	undated. Palaeo-lgraphically assigned to the 12th Century A.D.	Vill - Kelasuru Tq - Gu. Dt - My.	-do- 23rd Reg. year.	(TR). Records gifts of taxes from the village Kallur from the land of sowing capacity and the lands in Tenkottai was granted as pallichchandam to the deity of a Jaina temple, by the gamunda of the locality. The inscription was engraved by a goldsmith.	Ec.,IV (R), Gu. 102.
208.	1189	Vill - Avani Tq - Mb. Dt - Kl. F.S - on the basement of Ramesvara temple.	-do- 23rd Reg. year.	(TR). Mentions Hoysaḷa Ballāḷa Dēva ruling and temple grant to the god of Avaniyam.	Ec.,X, Mb. 44b.
209.	1200(?)	Vill - Bommanadahalli. Tq - An. Dt - Bn. F.S - on a stone behind the Karaga temple.	-do-	(TR). Records land grant as devadana for the deity.	Ec.,IX, An.74.

(1)	(2)	(3)	(4)	(5)	(6)
210.	1210 Ś 1133	Vill - Yeḍarūr Tq - Mb. Dt - Kl. F.S - Behind the Somēśvara temple.	Kulottunga Cōḷa-I	(TR). Records the rule of the <u>maṇḍalika</u> and grant of lands exempt from taxes to some <u>gāmuṇḍa</u> of Iratiyur and this <u>gāmuṇḍa</u> helped the <u>maṇḍalika</u> to acquire Vidirur.	<u>Ec</u>., X, Mb.125.
211.	1260-61	Vill - Kolaturu Tq - TN. Dt - My.	Rajendra Cōḷa-III	(TR). Record engraved on copper plates. Registers royal grant of lands in the village Kuḷattur and right of ownership as <u>Kani</u> to a individual of the same village.	<u>Ec</u>., V(R), TN.104.
212.	-do-	Vill - Talakāḍ Tq - TN. Dt - My.	Rajadhiraja.	(TR). Fragmentary. Refers to a <u>Setti</u>.	<u>Ec</u>., V(R), TN.216.

(b.) FEUDATORIES: 1. KOṄGĀLVAS

Sl. No.	Date A.D.	Village/ Taluk/ District	Name of King ruling	Contents	Reference
1.	1022	Vil. Rajendrapura Tq. Manjarabad Dt. Hassan Findspot: On a stone on the tank bund.	Rājēndra Cōḷa Prithuvi Kongāḷva.	Records the death of the general Jogayya. Records the grant of land to his hegadiga Sasa by the King. Also states that the King made war on Nṛipa Kāma Poysala.	Ec., V, Mj. 43, P. 271.
2.	1026	Vil. Koṅgaḷale Tq. Arkalgud Dt. Hassan F.S. on a stone in the field to the west.	-do-	States that by the King's order Koṅgaḷa Gāvuṇḍa. Māsabūreyya's son Kogilla nāyaka opposed the enemy's army and died. His elder brother set up this stone.	Ec., V, Ag.75, P. 259.
3.	1026	Vil. Honnūru Tq. Ag. Dt. Hn. F.S.: on a virakal in the village site.	-do-	States the King's victory over Poysala in the battle of Maṇṇi when they tried to capture Irggadala Kāmeya - Pennalūr Koṅgaḷāchāriya's son Jākava died. His mother Vendakabbe set up this stone.	Ec., V, Ag.76, P. 259

Sl. No.	Date	Village/ Taluk/ District	Name of King Ruling	Contents	Reference
4.	1059 14th Jan Ś 980 Vilambi Uttarayana	Vil. Mullur Tq. Somvarpet Dt. Coorg. F.S: On a II stone by the side of Pārsvanātha basadi.	Rājendra Kongālva	Registers a grant of lands in certain villages for the basadi at Mullur by the ruler and the basadi is stated to have been constructed by his father. These grants were made to Gunasēna Pandita Dēva by Rājādhirāja-Kongālvas mother Pochabbarasi Dharmma-setti wrote the record.	Ec., I(R), cg. 72, P.47.
5.	1066	Vil. Bijigattu Tq. Ag. Dt. Hn. F.S.: On a stone attached to the northern wall of Anjaneya temple.	-do-	Records that Paliga Verggade of Bul-luha-nād caused the temple of Idigulur to be made and granted some lands for it, washing the feet of his Guru the Maleyāla-jiya Nallur Palli Nilakantharavi-bhatara.	Ec., V, Ag.93, P. 261.
6.	1070 Ś 993	Vil. Hosahalli Tq. Ag. Dt. Coorg. F.S.: On a stone in the field near the Timmayyana Kere.		The Record regsiters that the ruler made a grant of 10 Khandugas of land to the God Vira-Siddhiśvara Mahādeva after having purchased the same from Nira-Gāvunda or Posavalli.	Ec., I(R), Cg. 49, P. 34.

Sl. No.	Date A.D.	Village/ Taluk/ District	Name of King ruling	Contents	Reference
7.	1070 13th April, S 993.	Vil. Hosahalli Tq. Somvarpet Dt. Coorg. F.S.: on a stone near the paniyala-dakatte.	Rājendra Prithuvi Koṅgālva	Registers a grant of 50 Khandugas of wet land for the worship of the god Vira Siddheśvara of Hosavalli. The land is under Gaurati tank of Sullıgōdu, which is on the other side of the border of Somvarpet Tq. included in Arakalagud Tq. one Rāja-vallabha-Setti is stated to have granted 40 gadyānas and 1½ adavala gadyāna for the maintenance of the Gaurati tank.	Ec., I(R), cg. 48.
8.	1079	Vil. Sōmavāra Tq. Ag. Dt. Hn. F.S.: on a stone near the old Basti.	-do-	Records that prabhāchandra-siddhāntadēva had the title Ubhayasiddhanta-samnaKara (ocean of both Siddāntas). Praise of the Jaina temple erected by the Kongālva King Adatarāditya. For the worship of God he had set up in the Adatarāditya made a grant of 42 Kandugas of land in the Tasigalani to the Siddhanta Dēva.	Ec., V, Ag. 99, P. 263.

Sl. No.	Date A.D.	Village/ Taluk/ District	Name of King ruling	Contents	Reference
				Records that the King made a basadi for Gandavimukta, Siddhānta-Dēva of the Śri-Mula-Sangha, Kānūrggana and Tagarigal-gachchcha- he made grants of land for the service of the God. The minister for peace and war Nakulāryya wrote it	
9.	1079 May/ June Ś 1000	Vil. Sāligrāma Tq. Kn. Dt. Mys. F.S.: in a field west of the village.	Tribhuvana-malla-Kongālva	Here-stone. Registers a grant of land to honour the memory of Trailōkya-setti and Chaluka-setti who fell in a battle fought against the cavalry of the Changālvas who attacked Sāli-gāme during the reign of the ruler. For their welfare 14 Kamma of wet land in hundred Balavis and 5 Khanduga of dry land were granted.	Ec., V(R), Kn. 66, P. 65.
10.	1091	Vil. Dodda Bemmatti Tq. Ag. Dt. Hn. F.S.: on a stone near the well to the north east.	Rājēndra Prithuvi Kongālva	States that for the God Aditya which Mākkabbe of Rāyana-Belmatti had set up; the King made a grant of land for the offerings.	Ec., V, Ag. 94, (P.262.

Sl. No.	Date A.D.	Village/ Taluk/ District	Name of King Ruling	Contents	Reference
11.	1094	Vil. Chikka-Bemmatti Tq. Ag. Dt. Hn. F.S.: on a stone near the Basava	Rājendra Prithuvi Kongālva	States that (in addition to) the God Pōlēśvara set up by Setti's grand daughter Revakabbe - made for the temple of the god Palladitya, a Nandi and a treasure mantapa; Bairava made a Bairava temple; Bhagavati (made) for the god Nārāyana; and the attendants there made for the god pōlēśvara, plaster and white-wash. All this work of charity Charukabbe caused to be made. Ganda-Nārāyana-Setti's son Lakanachari made the temple.	Ec., V, Ag. 95, P. 262.
12.	u/d 11th Cent.	Vil. Mullur Tq. Somvarpet Dt. Coorg. F.S.: on a stone kept in the navaranga of the parsvanatha basadi.	-do-	Mentions the queen Rugmini Mahadēvi of the King; Queen seem to have conscerated some image in the basadi, details are lost.	Ec., I(R), cg. 70, P. 45.
13.	u/d 11th Cent.	Vil. Mullur Tq. Somvarpet Dt. Coorg.	-do-	Record highly work out, A queen of this ruler is mentioned. The Kigh might be** Adatarāditya who had the title Rājendra Prithuvi Kongālva. The record is a memorial stone to someone who died; it was Prithuvi Kongālva's queen.	Ec., I(R), cg. 73.

** worn out. The King

Sl. No.	Date A D	Village/ Taluk/ District	Name of King Ruling	Contents	Reference
14.	11th Cent.	Vil.* Tq. Somvar-pet Dt. Coorg. F.S.: on a stone lying in the trench of the fort ruins.	Rājēndra Prithuvi Kongālva *Mullur	Damaged Vriagal. Records the death of Komaraya and Sundaraya in-a cattle raid. The sculptures of these 2 heroes are carved on the Viragal with their names engraved below.	Ec., I(R), cg. 67, P. 44.
15.	1064 13th April Tues. S. 986 Krodhi Chaitra	Vil. Mullur Tq. Somvarpet Dt. Coorg.	-do- Miscel-laneous	A Nishidhi stone set up in the memory of Gunasēnapandita of Pushpasēna Vratin-dra-pandit praised. He belonged to Nandi-Sangha, Dravila-gana and Arungalamanāya. He is said to have been proficient in supreme āshantya and other 3 jewels, all the science of grammer āgama and the 6 established systems of logic.	Ec., I(R), cg. 71, P. 46.
16.	1050	Vil. Mullur Tq. Somvar-pet Dt. Coorg. F.S.: on the basement of Basti temple.	Rājādhi-raja Kongālva	Records that Rājendra Chōla Kongālva's son Rājādhiraja gave dwelling place to his Guru Gunasēna-pandita of the Tavula-gana Arungalavaya and Nandi Sangha.	Ec., IX, Cg. 38, P. 174.

Sl. No.	Date A.D.	Village/ Taluk/ Dt.	Name of King ruling	Contents	Reference
17.	u/d 11th Cent.	Vil. Mullur Tq. Somvarpet Dt. Cg.	Rājadhiraja Koṅgālva	Records that the King made over the basadi (built by his mother Pōchabbanasi) to his Guru Guṇasēna-paṇḍita)	Ec., I(R), Cg. 69(38), P. 45.
18.	11th Cent,	Vil. Mullur Tq. Sovarpet Dt. Cg. F.S.: on the N.wall of the Parsvanatha temple. **Pōchabbarasi Paṇḍita	-do-	The ruler's mother was** who is said to have erected the basadi on the wall of which the ins. is engraved. She was the disciple of Guṇasēna-paṇḍita who belonged to Dravila-gaṇa, Nandi Sangha and Arungal āvanya.	Ec., I(R), Cg. 68, P. 45.
19.	1104-1105 Ś 1026	Vil. Sāligrama Tq. Kn. Dt. Mys.	Tribhuvana malla Koṅgālva	Herostone. Records an attack on Sāligrama by the Changalvas, death of a hero.	Ec., V(R), Kn. 67, P. 65.
20.	1100	Vil. Gubbi Tq. Hn. Dt. Hn. F.S: on a pillar.	Adatara-ditya	Title - Tribhuvanamalla Chōḷa Koṅgālva dēva. Ravasebbi's grand-son, (Adataraditya's feudatory) Būveya-nāyaka made a grant of land to Padmanandi-dēva.	Ec., V, Hn. 16, P. 243.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
21.	1100	Vil: Madālā-pura; Tq: Ag. Dt: Hn.; F.S. on a stone under a tree.	Adataraditya	Damaged record. Nallarasa made the basadi of Arakere. Grants of land for it. Also states in the time of arasa.... the female lay disciple - of - ramandala Kalāchandra-Siddhanta-dēva-bhatara's disciple Amalachandra-bhatāraka caused the basadi to be made. Also mentions the Sēnabōva....... .	Ec., V, Ag. 102, P. 263.
22.	1175	Vil. Ganagur Tq. Somvarpet Dt. Coorg.	Virachōla Koṅgālva Dēva	Registers certain grants. Fragmentary.	Ec., I(R), Cg. 53, P. 36.
23.	1175 2nd Feb. Sunday	Vil. Nandi-gunda; Tq. Somvarpet; Dt. Coorg. F.S.: on a stone near the village.	-do-	Records belongs to Mahamandalēsvara Virachola. The names Padmala-dēvi who were queen and daughter respectively of the Hoysala King Vira Ballala-II - Ruler must have been subordinates. Registers remission of certain taxes in Mullūr seventy by ruler in presence of queen and daughter Tolūr, Duddharasa, Balleya	Ec., I(R), Cg. 87, P. 55.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
				dandanayaka and others. It also registers a grant of 5 Kolagas of paddy from each house in Mullur 70 to Gangōja and Buchana who were the scribe and writer respectively of the inscription.	
24.	u/d 11th Cent.	Vil: Chikka Hanasōge; Tq: Kn.; Dt: Mys.; F.S: on the beam of the mandapa at the door of Anjaneya basadi.	Rājendra Chōla Changālva	Tamil record (T & G) states that the basadi called Abbhaya jinālaya belonging to Dēsi-gana and pustaka-gachcha caused to built by the King.	Ec., V(R), Kn. 20, P. 14.
25.	u/d 11th-12th Cent.	Vil: Chikka Hanasōge; Tq: Kn.; Dt: Mys.; F.S: on the doorway of the Santiśvārasvāmi basadi.	Rājendra Chōla Nanni Changālva	States that Jayakirti Muni was the chief pontiff of the ascetics (Samudāya) of the 64 basadis at Hanasōge and all the basadis of Talakāveri. The basadis at Hanasōge is said to have caused by Rāma of the Ikshvāku dynasty and maintained by the Gangas had now been renovated by the King.	Ec., V(R), Kn. 25, P. 16.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
26.	u/d 11th Cent.	Vill: Chikka Hanasoge; Tn: Kn.; Dt: Mys., F.S : on a beam near the door way of Anjaneya basadi.	Virarājendra Nanni Changālva	Records that the basadi of Pustaka-gachcha was constructed by the King. Registers the renovation of the basadi and the continuance of the original gift of land below the sluice irrigated by the northern channel by the King; states that the gift was made by Rāmasvāmi (God Rama) as paramēśvara-datti and honoured by Kings like Śaka, Nala and Vikramaditya, through a copper plate grant had been confirmed by Mārasinadēva. It is this that is reconfirmed in this record.	Ec., V(R), Kn.21,24 P. 14,16.
27.	1090	Vil: Lakkūra Tq: Ag.; Dt: Hn; F.S : on a stone in front of the Sangamēśvara temple.	Mādeyarasa	States that Mārā-gāvunda son of Chōla-gavunda of the family of Munda-gaunda of Mavanūr in Kuppi-nād set up the God Mahādēva in Nokkiyūr of this nād. For the God and for the ganas (or attendants) on his image, he made a grant of land. He gave the temple to Amritasiva and he granted the land for the God Changalēśvara.	Ec., V, Ag. 65, P. 258.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King Ruling	Contents	Reference
28.	1091 9th June , S 1013	Vil: Kirań-gūru; Tn. Hs., Dt: Mys. F.S.: in a field to the southeast of the village.	Changālva dēva	Records the grant of 50 Khandugas of rice fields by Changālvadēvaru and (?) Manya perggade Hilduvayya to Isvarādeva for feeding the poor.	Ec., IV(R), Hs. 35, P. 505.
29.	1097 Aug.3	Vil: Sańgara Settihalli Tq: Pp.; Dt: Mys., F.S: on a boulder to the east of the village.	Kulottunga Chōla Changālva	Title - Odeyādityadēva. Record states that Ēchaya had the God Ganapaticonsecrated and made a gift of land situated in Changālva-Settiyahalli. Refers to the rule of Mahāmandalēśvara (King).	Ec., IV(R), pp. 137, P. 579.
30.	1104	Vil: Guddat-teranya Tq: Hn.; Dt: Hn.; F.S.: on the south wall of Somēś-vara temple.	Changālva dēva	States that when Tribhuvanamalla Ballāla Hoysala Dēva was leading an expedition against Changālvadēva, he made a grant of Sindūr to provide for the Monday ceremonies and lamp for the God Somēśvara.	Ec., V, Hn. 162, P. 40.
31	1119	Vil: Buko Tq: Cn., Dt. Hn.; F.S: on a stone in front of the Mallēśvara temple.	do	Fragmentary. The name Vijaya Rājēndra Chōla occurs twice; and of Kulottunga Chōla .... son of ve .... Nāyakiti was Māchiyanna.	Ec., V, Cn. 272, P. 239.

Sl. No.	Date	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
32.	1124	Vil: Panditanahalli Tq: Bl. Dt: Hn. F.S: on a stone to the left of the Chandesvari temple.	Changalva deva	Records the war between Vishnuvardhana General Biki the hill Chiefs joining together fought with these two .... in the battle field Nageya Sahani's son-in-law Ballu attacked the Changalva and died.	Ec., V, Bl. 178, p. 103.
33.	1139	Vil: Anati Tq: Cn. Dt: Hn. F.S: on the beams of the doorway of the Lakshmi Narayana temple	-do-	States the rule of the Hoysalas. Records the permanent grant of 10 gadayans from the fixed rent for the temple of God Narayana which the Changalva King Puranika Janarddana bhatta had erected in Ananti.	Ec., V, Cn. 199, P. 210.
34.	1139	-do-	Changalva	Records that on the application of the Brahmans of Ananti for the matha of the Narayana temple erected by the Changalva Kings Puranika Janarddana-bhatta, granted 1o hon a year from the fixed rent of their town. These hon should be paid with the first payment of rent. The payment should be from the first day of the order (patthale-padiya-devasam).	Ec., V, Cn. 200, P. 210

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King Ruling	Contents	Reference
35.	1155	Vil: Mudugere Tq: Hn.; Dt: Hn.; F.S: on a stone near the Iśvara temple north east of the village.	Changālva	Records that perggade Ereyamayya set up in Mudugere the God named after himself Erangeśvara and built for it a temple. Its muni was Nāgarasi-pandita Dēva (worshipped his feet) presented the temple lands.	Ec.,V, Hn. 69, P.21.
36.	u/d 12th Cent.	Vil: Gara-gandur; Tq: Somvarpet; Dt: Coorg; F.S.: on a viragal in the village.	Changālva Tribhuvana Malla.	Fragmentary. Records mentions the title of the ruler (Tribhuvanamalla)	Ec.,I(R), Cg. 91, P. 57.
37.	u/d 12th Cent.	Vil: Chikka-hanasoge. Tq: Kn.; Dt: Mys. F.S: on a herostone in the tank bund of the Mallikarjunesvara mantapa.	Boppadēva	Record refers to the rule of the mahāamandaleśvara Kulottunga Chōla Bhujabala Changālva Boppadēva. States that when 12 chiefs of Gālava-nādu attacked the Kāliyūr fort, talara vuttajja, son of Onnajja born at Hanasōge (fought) and fell and the 170 Okkalu (families set up the stone.	Ec., V(R), Kn. 43, P. 27.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
38.	u/d 12th Cent.	Vil: Kara-tālu; Tq: Kn.; Dt: Mys.; F.S: Stone near the Lingadagudi to south east of the village.	Boppadēva	Mahamandalēśvara Kulottuṅga Chōla Bhujabala, Changālvadēva damaged. Records some grant made by Kappu-rechari(?) son of Hola-hantimādi-āchari and grandson of Holakela-hantihāachari of Jayasāmanta.	Ec., V(R), Kn. 70, P. 66.
39.	1130-1131	Vil: Jogana-halli Tq: Pp. Dt: Mys.; F.S.: Hero stone under a tree.	Kulottuṅga Chōla Changālva Odeya Odeyaditya	A Hero stone set up in memory of Kila-gavunda son of Basava-gavunda of Jōganahalli, who fought and fell in a battle while recovering the cattle from theives during the reign of ruler. A grant of some land below Kabbanakere seems to have been made in his honour.	Ec., IV(R), PP.37, P. 527.
40.	1172 May 14th Ś 1095	Vil. Chappara dahalli. Tq: Pp. Dt: Mys.; F.S: Hero stone near the Mallikarjuna temple	Kulottuṅga Chōla	Here stone, refers to the reign of Mahamandalēśvara King Changālvadēva and records the death of Aṅkarasa after recovering the cattle in a skirmish when robbers lifted the cattle from Attiyakuppe.	Ec., IV(R), PP. 12, P. 515.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King Ruling	Contents	Reference
41.	1174 18th March Mon. S 1099	Vil. Adagaru Tq. Pp.; Dt. Mys.; F.S.: on 2 hero stone below a tree	Kulottunga Chola Bhujabala Changalva	1st herostone erected by Chikka Bevi-Setti as parokshavinaya to his elder brother Buvi-Setti, the brother-in-law of Malli-Setti of Vadagur, who died in a fight that occurred while a marriage party was in procession from a town. Refers to rule of ruler. Another herostone of the same ruler set up in memory of Balla-Setti, the father-in-law (mava) of Malli-Setti of Vadagur who died in a cattle-raid. The stone was set up as paroksha-vinaya by Buvi-Setti, son of the deceased.	Ec., IV(R), PP. 14, 15; P. 516.
42.	1186-1187 S 1108	Vil.; Heggun-dura; Tq. Hs.; Dt. Mys.; F.S: Hero-stone in a lane to the east of the village.	Kulottunga Chola; Changalva-Deva	Refers to the rule of Mahamandalesvara (King) and registers the death of Natayya, in a cattle-raid. Vijavamma made a grant as Kodagi.	Ec., IV(R), Hs. 36, P. 506.

CHIEFS

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling Dynasty Cholas	Contents	Reference
1.	991	Vil. Kendatti hill; Tq. Kolar Dt. Kolar; F.S.: on the basement of the Chandramallesvara temple.	Rajaraja-I 7th regnal year.	Tamil record states that Rajendra Sola-palavaradittan alias Mukkarasar Kaduvetti, Lord of Kanchipura (the chiefs of Kaduvetti) built a temple on the hill called Virasritirumalai at Surur situated in Kuvalala-nadu of nigaili-Sola-mandalam for the God Somisvaram Udaiya-Mahadevar and granted purakuttai as a devadana for the god Mahadeva and the temple servants and the owner of this property was Udaiya bhatta.	Ec., X, Kl. 75, P. 20.
2.	997 S 920	Vil. Kammasandra: Tq. Hoskote; Dt. Bangalore F.S: on a stone in a pujari's background.	Rajaraja Deva	Kannada record. Mentions that Ayyappa Deva's son Gannarasa was ruling Kurukshandalchi (Pallava chief under Cholas) of Daligavadi - Records a grant of Tammalopadi (a village) to Chavundayya made by the Chief dandanayaka Sridharayya. When the nad gavunda were present in connection	Ec., IX, Ht. 111, P. 102.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
				with the land of Satti Vangala, Mārayya and puniseyamma. The nād also granted a Śāsana and to this 5 mannigar are witnesses. The engraver was granted rice lands.	
3.	1006 March 22, Feb. Ś 929	Vil: Kaliyūru Tq: T'Narasipur; Dt: Mysore; F.S: on a stone built into the ceiling of Gopala Krishna Temple	Rājarāja-I	Kannada Jayasthamba record set up by Aprameya, the Chief of Kottamangala and general under the Chōḷa King to commemorate the victory he achieved against a host of chief in the battle fought at Kalāvūr (Kaliyur). Among the combined chief he defeated, the Poysala, Gōyiga Būtūga, Śenavāra, Nōḷambara, Chandiga, Ponna, Nanniga, Biruga, Nāgavarma, Naraga, Siriga and others.	Ec., V(R), Tn. 220, P. 602.
4.	1010 Ś 933	Vil: Kallahalli Tq: Chintāmaṇi Dt: Kolar; F.S: on a stone in a field.	Rājarāja (Mummadi Chola, 27th regnal year)	Kannada record states that Kanchipura Śriman Nolambā dhiraja Chōrayya was ruling - mentions that Baḷalchōra Noḷamba-Seṭṭi received Kolatūr (village) from Nanniyabhūpa.	Ec., X, Ct. 118, P. 266.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King Ruling	Contents	Reference
				When his son Jēbayya fought and died in the ruin of the key an aṅgala Village. His elder brother set up the stone in Nelligere and Nirgunda Keyamaṅgala a Seṭṭi erected the stone.	
5.	1020 7th July S 943 Thurs.	Vil: Belatūru Tq: Hg.; Dt: Mys.; F.S: on a stone near the Banēśvara shrine.	Rājēndra Chōla 9th regnal year.	Kannada record. Registers the renovation of the temple at Belatūru which had gone to ruins. Installation of the liṅga by the chief of Nugu-nāḍ. Also records the performance of Rudrahōma the feastto 1000 people and maintenance of the lamp, caused by Basavi-seṭṭi, son of Nalla Muruga Seṭṭi and Māgabbe in addition to the donation of wet land and garden. Basavi-Seṭṭi's dēhāri Chōvaru caused this to be written.	Ec., III(R), Hg. 58, P. 463.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
6.	1033	Vil: Nāncharalu; Tq: Bg. Dt: Kl.; F.S: on a stone set up in a village	Rājēndra Chōla-I 9th regnal year.	Tamil record. Mentions that Tasarippanman Kāttaman of the Kudal 12 in Irumudi-nādu included in Rājēndra Sōla Valanādu alias...... of Sōla-mandalam made a grant of certain lands which he had received as a Kudangai from Irumudi-Sōla-rājar, the chief of Irumudi nadu 300 for having constructed a tank and built a sluice in Tasari in which he was a landholder as well as certain lands to God Māhadēvar of the village.	Ec., X, Bg.7, P.231.
7.	1047	Vil: Diguvapalli; Tq: Chintamani, Dt: Kolar; F.S: on a stone to the west of Sōmēsvara temple.	Rājādhiraja-I 30th regnal year.	Kannada record. Mentions that Srimat dandanayaka Appimayya who was the Okkettu champion, the Narayana of Champions, Chōla's lion, Rājendra Chōla Brahmamārāya (a feudatory) ruling at Mārājavādi 7000 was in camp at Vallūr. Mentions that at Muruganamale, Muddarasa's son "Bairayya who was Rājēndra Chōla Pompala-mārāya, constructed a new tank called Pallavakatti in Mindudgallu of	Ec., X, ct. 30, P. 248.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
				Koyyakore-nādu, having fixed the sluice, and levelling the ground got the ruined part of god Somēśvara temple repaired and plastered. Appimayya who was Rājendra Chōla Brahmamārāya granted this village for the god Somēśvara of the first of the sluice of pallavagatti according to Chōlana Singam, a Kolaga and a Kanduga of rice land. Also built a tank called Northern Pompalakattu, had the sluice fixed, granted 5 Kolagas of rice land at that tank, for the lamp - one oil-mill in this village and for the priest 10 Kolagas of rice land.	
8.	1054	Vil: Tandya Tq: Nanjangud Dt: Mysore; F.S: stone set up to the east of Somēśvara Madesvara temple to the west of the village.	Rājādhi-raja-I	Kannada record. States that Mādayya son of Eltiyamma of Tandeya in Maisur-nādu gave Gaurakka, the eldest daughter of Sarvajnapadada-ganda Rājādhirāja Chakravarti of Maysu-nād who was the chief of the tala of Settikarapura in Ededore-nād 1000 (in marriage to Bankadeva Setti. He also appears to have given the para-davattige (sale deed) of Tandeya and	Ec., III (R), Nj. 178, P. 283.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
				muttivālu (?) of pulamādalu. It further records that Bāvi-Setti gave adivari (?) to Gaurabbe. This record was written by Satyavakya ..... as dictated by Bāvi-Setti.	
9.	1057, 27th* S 979 Hemalambi Oct.	Vil: Belatūru Tq: Hg.; Dt: Mys.; F.S: on a stone in the addakatte field to the east of the village near the shrine of Bima Kalamma.	Rājēndra Chōla-II 6th regnal year.	Kannada record. Ins is in a poetry form. A māstikal (stone pillar monument) set up in the memory of Dēkkabe by her father Raviga chief of Nugu-nād. She was married to Echa of Pervvayal the ruler of Navle-nād of the Kuruvanda family. Dēkkabbe having heard the report of execution of her husband by the King, jumped into the firepit against the wishes of the assembled. Recounts the genealogy of her own and of her husbands families and Registers a gift of land and garden for a lamp in the temple before her death. The author of the record is Malla, described as Kavirājabandhava and it is engraved by machcharipara-ganda Munivara Singachari.	Ec., III (R), Hg. 60, P. 465.

Sl.No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
10.	1080	Vil:Allāl-sandra; Tq; Bangalore Dt: B'lore F.S: on a stone in the barren land of an individual	Kulottuṅga Chōḷa-I	Kannada record (Herostone). States that the Sanne-nād Chief (ruler) Kādeya-nāyakas warrior Mummadi-Seṭṭi's son Gūliyāna's younger brother Rāmadēva went forth for hunting and killed a bear, but he was killed finally. A grant was made to him.	Ec., IX, Bn. 32, P. 9.
11.	1110 S 1032	Vil: Binna-mangala; Tq: Nela-mangala; Dt: B'lore; E.S: on a stone near the temple Mukthinathēśvara below the tank.	Kulottuṅga Chōḷa-I	Tamil record. Records a grant by Rājarājan Kulottunga-Śōlan alias Kulottuṅga Śōla Adimūrka-chchengirai, lord (chief) of Śayavaranallur in Arikēsari Valanāḍu of Rājarāja Pāṇḍi-nāḍu as a devadāna for the god Muttiśvaram Udaiya Mahādēvar of Vinnamangalam in Kukkanūr-nāḍu of Vikrama-Śōlamaṇḍalam, the village Nakkūr of the same nāḍu, the surrounding wet and dry lands with their crops together with many taxes including the tax on Kummari (?) the cotton cloth, the cloth on the loom? the tax on the plough? the cow of the house, the family tax on the	Ec., IX, Nl. 3, P. 30.

Sl. No.	Date A.D.	Village/ Taluk/Dt.	Name of King ruling	Contents	Reference
				Asipodumakkal Kōr and murchuttu. Ec., X, Mr. 101, P. 177. } Same Chief. Ec., IX, Nl.38a, P. 36 }	
12.	1123	Vil: Potta-palli. Tq: Chinta-mani, Dt: Kolar; F.S: in a field.	Vikrama Chōla 5th reg-nal year.	Damaged Tamil record. Mentions some land grant and the Chief (lord) of Kanchi-pura, Kāduvetti and Pulikurukki	Ec., X, ct. 160, P. 270.

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THE GENEALOGY AND CHRONOLOGY OF KEḶADI RULERS : A REVIEW

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One of the most important feudatory families which rose to power under the Vijayanagar rulers and who finally established themselves as an independent kingdom was that of the Nāyakas of Keḷadi. Although the capital of the Keḷadi Kingdom was changed twice, first from Keḷadi to Ikkēri during the reign of of Cauḍappa in A.D. 1511-12 and then from Ikkēri to Bednūr during the reign of Vīrabhadranāyaka in A.D. 1639, and for some time in Bhuvanagiridurga in the reign of Cennammāji, it was still called the Keḷadi Kingdom. The inscriptions also refer to these chieftains as the Keḷadi Nāyakas.

The main purpose of this paper is to re-examine the views of scholars[1] who have discussed the chronology and genealogy of the Keḷadi rulers. The sources on which the problem will be examined consists mainly of the epigraphs and the two major literary works, *Keḷadinṛpavijayam* and *Śivatattvaratnākara* and also the Portuguese, Dutch and English records.

Chauda Gauda (A.D. 1499—A.D. 1540)

The first member of the family and founder of the dynasty who rose to eminence was Cauḍa Gauḍa, hailing from a village called Paḷḷiyabayalu near Keḷadi[2], in Shimoga district of Karnāṭaka State. According to *Keḷadinṛpavijayam* and *Śivatattva-ratnākara*, Cauḍappa was the founder of the Keḷadi Kingdom. The *Keḷadinṛpavijayam* places Cauḍa's installation as the Chief of Ikkēri on *Magha Śu.* 3 of the year *Siddhārthi*, *Śaka* 1422, corresponding to 8th January 1500 A.D.[3]

As Cauḍappa's strength increased, Kṛṣṇadēvarāya summoned him to his court and sent him to quell the rising of Śabars and others in the east. After his successful mission Cauḍappa was granted eight *māgaṇis* of Keḷadi, Ikkēri, Perbayal,

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Yelagaḷale, Mōdūr Kelise............and Lātavaḍi. Finally he conferred the title of "Nāyaka of Keḷadi State" on Cauḍappa (*Keḷadimūlasaṁsthānada manneya Chauḍappa Nāyaka*). He was enthroned at Keḷadi in A.D. 1499[4], though the date actually works out to Jan. A.D. 1500. It is believed by Chitnis that Cauḍappa ruled upto A.D. 1513[4a] only; though as shown elsewere, his rule continued upto A.D. 1535 or 40.

It remains to examine the question of *Nāyakaship* more carefully. Both *Keḷadinṛpavijayam* and *Śivatattvaratnākara* affirm that the title of *Nāyaka* was conferred on Cauḍappa but this is not corroborated by any epigraphical evidence. The only inscription recording a grant of land made by him in A.D. 1506[5] does not mention him as *Nāyaka* but as *Keḷadiya Cauḍa Gauḍa*. An inscription in the Kalaśēśvara temple at Kalasa, Mudgere taluk dated in the year (*Śaka* 1438, *Dhātu*, *Śrāvaṇa Śuddha* 5) A.D. 1516 issued during the reign of Kṛṣṇadēvarāya which mentions an expedition of *Bhujabala Mahārāya* ("Busbalrao" of Nuniz) into Tulu Rājya and his camp at Mangalore to quell a rebellion of his feudatories in the area does not refer to Cauḍa. Probably he was a feudatory ruler enjoying autonomy, right from an earlier period[6].

An inscription of Sadāśivanāyaka[7], Cauḍappa's successor refers to the following :

It states that Keḷadi Dēvagauḍa's son was Gōpagauḍa and his sons Cauḍagauḍa and Bhadragauḍarasa associating Cauḍappa with the title *arasa* denoting his rulership.

Rice and Lakshminarayana Rao give a different story regarding Nāyakaship. Both the brothers Cauḍappa and Bhadra rebelled against the Tuluva King Vīra Narasimha in the general confusion of the period. The two brothers were seized and imprisoned at the capital. When the brothers offered their services to put down a rebellious chief successfully, the king appointed Cauḍa as the chief of Keḷadi[8].

An inscription belonging to the times of Cauḍappa (A.D. 1506) mentioned above informs us that his only title was *eḍeva-murāri*[9]. There are two records which throw some light on the

reign of Cauḍappa's successors. One of them is dated A.D. 1534 (Ś. 1456) mentions a certain Koṇḍappa Oḍeyāru as governing Bārakūrurājya under the orders of a Saṅkaṇṇa Nāyaka[10]. Another epigraph of Acyuta Rāya from Uppuru in South Kanara district dated A.D. 1535 (Ś 1457) states that Maṅgḷūru and Bārakūru Rājyas were given to Saṅkaṇṇa Nāyaka who in turn gave them over to Koṇḍappa Oḍeya[11]. Swaminathan suggests that Saṅkaṇṇa may have been a surname of Cauḍa, as his grandsons were given the names of Doḍḍa and Cikka Saṅkaṇṇa and so it is right to think that Chauḍa ruled till A.D. 1535-1540[12] and that Sadāśiva ruled between A.D. 1540-1565.

Sadasiva Nayaka (A.D. 1540—A.D. 1565)

The earliest known inscription of Sadāśivanāyaka, son of Cauḍa is dated A.D. 1544[13]. Chitnis however says that Sadāśiva Nāyaka ruled from A.D. 1513[13a] to 1563[14]. Lakshminarayan Rao believes that Sadāśivanāyaka came to power in A.D. 1544-45[14a] and ruled till A.D. 1565[15]. He bases his view on a stone inscription[16] from Hoysāḷa in South Kanara District dated A.D. 1563, last inscription of Sadāśivanāyaka. Vasantha Madhava in his unpublished thesis concurs with the view of Chitnis that he ruled from A.D. 1509 to A.D. 1565[16a]. The views of Chitnis and Vasantha Madhava that Cauḍappa ruled upto A.D. 1513 seems to be based entirely on the literary works. The earliest inscription of Sadāśivanāyaka is dated A.D. 1544. It is quite possible that Cauḍappa might have continued to rule upto A.D. 1535 or A.D. 1540 because he also had the title of Saṅkaṇṇa as opined by K. D. Swaminathan[17]. Till more evidence is forthcoming the view of Lakshminarayan Rao may be upheld and so it may be concluded that Cauḍappa ruled upto A.D. 1535-40 and Sadāśiva Nāyaka continued to rule upto A.D. 1565.

Sadasiva's Successors (A.D. 1565—A.D. 1586)

It is held by Chitnis that Doḍḍasaṅkaṇṇa Nāyaka, son of Sadāśiva Nāyaka ruled from A.D. 1563 to A.D. 1570[18]. This view is supported by *Keladinṛpavijayam*—which records that immediately after the death of Sadāśivanāyaka, his eldest son Doḍḍa Saṅkaṇṇanāyaka succeeded to the rulership of Ikkēri[19].

According to *Śivatattvaratnākara* Sadāśiva Nāyaka conferred the title of Immaḍi Sadāśiva Nāyaka on his younger brother Bhadrappa after the latter returned from his pilgrimage. Bhadrappa subsequently ruled for some time and nominated the elder of his two nephews Doḍḍa Saṅkaṇṇa as his successor and the younger Cikka Saṅkaṇṇa as his heir-apparent[20]. The rulership of Immāḍi Sadāśiva Nāyaka is also supported by an inscription dated A.D. 1566 referred to as the ruler of Āraga Rājya[21].

Swaminathan also surmises that this Immāḍi Sadāśiva Nāyaka was the title of none else than Bhadrappa, younger brother of Sadāśiva Nāyaka and that after his one year rule or death in A.D. 1567 he was succeeded by Doḍḍa Saṅkaṇṇa Nāyaka who continued to rule upto A.D. 1570 evidently because the earliest known inscription of Cikka Saṅkaṇṇa Nāyaka, his successor is dated A.D. 1571 only[22].

Lakshminarayan Rao identifies Immāḍi Sadāśiva Nāyaka with Doḍḍa Saṅkaṇṇa on the basis of copper plate grant of Veṅkaṭappa Nāyaka I dated A.D. 1592[23].

The identification of Immāḍi Sadāśiva Nāyaka is conflicting and it cannot be determined precisely due to lack of substantial evidence. Chitnis and Lakshminarayan Rao believe that Cikka Saṅkaṇṇa Nāyaka who succeeded his elder brother Doḍḍa Saṅkaṇṇa ruled from A.D. 1570 to A.D. 1580[24] and governed his kingdom some times jointly with his nephew Rāmarāja[25]. K. D. Swaminathan is however of the opinion that Cikka Saṅkaṇṇa Nāyaka succeeded in A.D. 1570 his rule continued upto A.D. 1586. The earliest record of Cikka Saṅkaṇṇa is dated A.D. 1570 and the latest known record is dated A.D. 1580. Epigraphs of Rāmarāja, son of Doḍḍa Saṅkaṇṇa range in dates from A.D. 1570 to A.D. 1586. The overlapping of dates of the two princes may be explained with the help of a lithic record from South Kanara dated A.D. 1577, which states clearly that Saṅkaṇṇa and Rāmarāja were ruling jointly over Gutti, Āraga, Bārakūru and Mangaluru[26]. Basing on these evidences Swaminathan concludes that these two princes ruled jointly

till A.D. 1580. Though the latest available date for Cikka Saṅkaṇṇa above is only A.D. 1580, one finds inscriptions of his co-ruler Rāmarāja as late as A.D. 1582 and A.D. 1586. We can therefore conclude that Rāmarāja ruled jointly with his uncle till A.D. 1580 and there after independently till A.D. 1586. K. D. Swaminathan is of the opinion that Rāmarāja Nāyaka successor of Cikka Saṅkaṇṇa continued to rule independently after the death of the latter in A.D. 1580. Earlier he was ruling jointly with his uncle from A.D. 1570 to 1580 as is clear from the evidence of an inscription dated A.D. 1573. It states that he was ruling Āraga, Gutti, Bārakūru and Mangaḷūru under the orders of Śrīraṅga Rāya[27]. Another inscription of A.D. 1573 records that Kalise in the Keḷadi Sime was conferred on Rāmarāja Nāyaka of Keḷadi as *Kanatci* by the emperor[27a]. Lakshminarayan Rao corroborates the informations as given above. Vasantha Madhava refers to four inscriptions of Rāmarāja Nāyaka from A.D. 1571 to A.D. 1586 which speaks of Rāmarāja as the ruler and he concludes that Rāmarāja Nāyaka succeeded his father some time before A.D. 1571 and ruled upto A.D. 1586[28].

Venkatappa Nayaka I (A.D. 1586—A.D. 1629)

Epigraphs largely help us from the period of Veṅkaṭappa Nāyaka I and hence there is not much controversy over dates of accession and death. As the earliest known record of this ruler is dated A.D. 1592[29], Lakshminarayan Rao places his reigning period between A.D. 1592 and A.D. 1629. Till A.D. 1613 Veṅkaṭappa Nāyaka I acknowledged the sovereignty of Veṅkaṭarāya I, the Vijayanagar emperor. This fact is borne out by an inscription of A.D. 1613 in which year he is stated to be ruling Tulurājya and Malerājya as a subordinate of Veṅkaṭapatidēva Mahārāya I[30].

The inscriptional evidences are corroborated by the observations of the Italian traveller Pietro Della Valle who visited Ikkēri in A.D. 1623. "This prince, Veṅkaṭappa Naicka", states Pietro, "was sometimes vassal and one of the ministers of the great king of Vidia Nagar . . . . but after the downfall of the king . . . . Veṅkaṭappa Naicka remained absolute prince of the

state of which he was governor, which also being a good soldier, he hath much enlarged "[31].

Chitnis however believes that Veṅkaṭappa Nāyaka I succeeded his elder brother Rāmarāja Nāyaka in A.D. 1582[32] and ruled till A.D. 1629[32a], while K. D. Swaminathan fixes the rule of Veṅkaṭappa Nāyaka I between A.D. 1586 and 1629. He further says that Veṅkaṭappa was an associate of Rāmarāja Nāyaka since A.D. 1582 and assumed full honours as an independent ruler in A.D. 1586 (probably Rāmarāja dying in that year the last known date for Rāmarāja Nāyaka[33]). Vasantha Madhava is of the view that Veṅkaṭappa succeeded his brother Rāmarāja Nāyaka sometime between A.D. 1586 and A.D. 1592[34]. Based on these evidences we can surmise that Veṅkaṭappa Nāyaka I ruled from A.D. 1586—A.D. 1629.

Virabhadra Nayaka (A.D. 1629—A.D. 1645)

Vīrabhadra, grandson of Veṅkaṭappa I, succeeded him and ruled from A.D. 1629 to 1645—opinion shared by L. N. Rao, Chitnis and K. D. Swaminathan, but the latter agreeing with the date of accession only. The earliest inscription of Vīrabhadra is of A.D. 1629 which is also referred to as the first year of his reign in the *Keḷadinṛpavijayam*. A copper plate grant of Vīrabhadra dated A.D. 1630 refers itself to the reign of Vīrappa Nāyaka, son of Rāmarāja Nāyaka. Though this prince is mentioned in the *Keḷadinṛpavijayam* under the name of Vīra Oḍeya, he is not known to have ascended the throne[35], on the basis of this evidence L. N. Rao conclude that if the grant was genuine, he must have ruled jointly with Vīrabhadra[36]. The latest date for Vīrabhadra is A.D. 1645 as recorded in the inscriptions and in *Keḷadinṛpavijayam*[37]. However V. Rangacharya opines that Vīrabhadra continued to rule till A.D. 1649 and quotes us inscriptions in support of it, recording a grant to Kṛṣṇa temple in Uḍupi in that year[38].

Sivappa Nayaka (A.D. 1645—A.D. 1660)

Śivappa Nāyaka ruled from A.D. 1645 to 1660 and this view supported unanimously by L. N. Rao, K. D. Swaminathan and

Chitnis. As Vīrabhadra had no sons, he placed the administration in the hands of his grand-uncle Śivappa Nāyaka and Venkatappa Nāyaka II, having crowned the elder of the two[39].

One of the Portuguese records of A.D. 1644 refers to a clash between the two and the epigraphs of Śivappa range from A.D. 1652 to A.D. 1659, the latest known date of Vīrabhadra is A.D. 1645[40].

The *Cikkadēvarāyavaṁśavaḷi* informs us that Śivappa got his chief Virabhadra Nāyaka murdered[41].

Sivappa's Successors

On the death of Śivappa Nāyaka his brother Veṅkaṭappa Nāyaka II ascended the throne in A.D. 1660-61 and ruled for a year, corroborated by the evidence of the *Śivatattvaratnākara* and *Keḷadinṛpavijayam.*

Added to this *The Batavia Dagh Register* also refers to Veṅkaṭappa and speaks of his relations with the Dutch[42]. Futher there are two inscriptions of this ruler dated A.D. 1560[43]. Evidences regarding his short reign are meagre.

Lakshminarayan Rao and Chitnis mention that Bhadrappa Nāyaka son of Śivappa Nāyaka and successor of Veṅkaṭappa Nāyaka II ruled from A.D. 1661 to A.D 1663. But Swaminathan differs from them slightly and fixes the date as from A.D. 1662 to A.D. 1664. Bhadrappa's earliest inscription is dated A.D. 1662 and the latest known record of his is dated A.D. 1664[44] and since there is no grant of his beyond A.D. 1664, he must have died in that year. This is also confirmed by the English records which mention that Śivappa Nāyaka's son Bhadrappa was killed by some Brahmins[45].

Chitnis assigns to Sōmaśēkhara Nāyaka I (the younger brother of Bhadrappa Nāyaka) a reigning period from A.D. 1661 to A.D. 1677[46].

Vasantha Madhava is of the view that Sōmaśēkhara Nāyaka I ruled from A.D. 1664 to A.D. 1672 basing his view on a Dutch record that Bhadrappa was poisoned in A.D. 1664. The last date for Sōmaśēkhara Nāyaka I was believed to be A.D. 1671[47],

But this view has been modified in the light of two inscriptions belonging to his reign dated A.D. 1674 and A.D. 1677[48]. Lakshminarayan Rao is however of the view that the reigning period of Sōmaśēkhara Nāyaka I extended from A.D. 1663 to 1677 because the earliest record of Sōmaśēkhara Nayaka I is dated A.D. 1663[49]. Swaminathan holds his last date to be 1671[50]. The conclusion seems irresistible, that Sōmaśēkhara Nāyaka I lived upto A.D. 1677 though the administration of the kingdom was being carried on by his wife Cennammāji from A.D. 1671 to 1677 in the name of her husband.

This also substantiates the view of Lakshminarayan Rao that Cennammāji had total reigning period ranging from A.D. 1661 to 1697, first jointly from A.D. 1661 to 1671 followed by a period of regency (A.D. 1671—77) and finally independently (A.D. 1677—97).

Cennammaji (A.D. 1672—A.D. 1697)

Although the independent rule of Cennammāji extended effectively from A.D. 1677 to 1697, (A.D. 1696 according to K. D. Swaminathan) she had made an independent grant as early as in A.D. 1661[50a].

The inscriptions of Cennammāji range in dates between A.D. 1672[51] and A.D. 1695[52].

Cennammaji's successors (A.D. 1697—A.D. 1763)

Basavappa Nāyaka I the adopted son of Cennammāji ruled from A.D. 1697 to A.D. 1714[53] is also the views of Chitnis and Vasantha Madhava. The earliest inscriptions of Basavappa is dated A.D. 1697[64] and the latest known date for him from epigraphs is A.D. 1714[54a]. Swaminathan however places his accession in A.D. 1696, while Lakshminarayan Rao says that his rule began in A.D. 1702.

Sōmaśēkhara Nāyaka II, son and successor of Basavappa Nāyaka I ruled from A.D. 1714 to A.D. 1739, to be more specific from A.D. 1715 to 1739[55]. Lakshminarayan Rao however says that Sōmaśēkhara Nāyaka II ruled from A.D. 1722 to A.D. 1737 (A.D. 1714—39) and here we have to note that Lakshminarayan

Rao is silent about the intervening period (from A.D. 1714 to 1722). The earliest record of Sōmaśēkhara is dated A.D. 1698 besides his *sannads* ranging from A.D. 1698 to 1706 all those issued during the reign of his father in the capacity of a joint ruler[56].

Basavappa Nāyaka II succeeded his uncle Sōmaśēkhara Nāyaka II in A.D. 1739 and ruled till A.D. 1754[57]. But Swaminathan places the end of his rule in A.D. 1755[58]. The earliest known inscription of Basavappa Nāyaka II is dated A.D. 1740[59] and of his successor Cenna Basavappa Nāyaka in A.D. 1755[60].

Cenna Basavappa adopted son and successor of Basavappa Nāyaka II occupied the throne in A.D. 1754 and ruled nominally till A.D. 1757[61], while all power was excercised by his adopted mother Vīrammāji[62]. After the so-called murder of Cenna Basavappa[63] narrated elsewhere Vīrammāji continued her *de facto* rule till A.D. 1763 placing Sōmaśēkhara Nāyaka III as a nominal ruler on the throne. With Haidar's invasion and occupation of Bednūr in A.D. 1763, the strong and influencial Keḷadi Kingdom became a part of Mysore territory after an independent and glorious rule of nearly two centuries.[64].

References

1. The views of the scholars on the above problems are found in the following publications (Abbreviations used subsequently for books are given in brackets):
   (a) Chitnis, K. N., *Keḷadi Polity,* Dharwar, 1974. (*K.P.*)
   (b) Dikshit, G. S., *Keḷadi Nāyakaru,* Dharwar, 1975. (*K.N.*)
   (c) Jois, Gunda, *Keḷadi Saṁsthana,* Bangalore, 1972. (*K.S.*)
   (d) Kodad, S. B., *Keḷadi Rājya,* Delhi, 1978. (*K.R.*)
   (e) Swaminathan, K. D., *The Nāyakās of Ikkēri,* Madras, 1957. (*N.I.*)
   (f) Vasantha Madhava, K. G., *Political History of Kanara,* unpublished thesis, Dharwar, 1976. (*P.H.K.*)
   (g) Lakshminarayan Rao, N., "The Nāyakas of Keḷadi", *Vijayanagar Sexcentenary Commemoration Volume,* Dharwar, 1936. (*V.S.C.V.*)

2. *Keladinrpavijayam*, pp. 7-8. (*K.N.V.*)
3. *Ibid.*, Canto I, p. 28
4. *K.N.V.*, pp. 18-26; If Chauḍappa's installation took place on this date the Vijayanagar king was Saluva Narasimha II.
4a. *K.P.*, p. 12.
5. *M.A.R.*, 1930, No. 65, p. 219.
6. *E.C.*, VI, Mg. 41.
7. *M.A.R.*, 1928, No. 65, p. 66.
8. Rice: *Mysore Gazetteer, II*, p. 458; *V.S.C.V.*, p. 256.
9. *M.A.R.*, 1928, No. 65, p. 219: see for origin and discussion *K.P.*, p. 11.
10. *A.R.S.I.E.*, No. 422 of 1927-28.
11. *Ibid.*, No. 487 of 1928-29.
12. *N.I.*, p. 19.
13. *E.C.*, VII, Sk. 255.
13a. *K.N.V.*, p. 29.
14. *V.S.C.V.*, p. 257; *K.P.*, p. 12.
14a. *E.C.*, VII, Sk. 255.
15. *Madras Epigraphical Collection*, Nos. 292, 301 of 1932.
16. *Ibid.*, No. 283 of 1931-32.
16a. *P.H.K.*, p. 99, 142.
17. N.I., p. 19.
18. *K.P.*, p. 13.
19. *K.N.V.*, III p. 43.
20. *Śivatattvaratnākara*, *Kallola V*, *Taranga* 9, Verse 9. (*S.T.R.*)
21. *E.C.*, VIII, Ng. 1 to 4; *MAR*, 1923, No. 73.
22. *Ibid.*, Sb. 55.
23. *V.S.C.V.*, p. 259.
24. *K.P.*, p. 14; *V.S.C.V.*, p. 261.
25. *A.R.S.I.E.*, 267 of 1931-32.
26. *S.I.I.*, VII, No. 389; *A.R.S.I.E.*, 267 of 1931-32.
27. *E.C.*, VIII, TI, No. 5.
27a. *M.A.R.*, 1930, No. 60, p. 212.
28. *P.H.K.*, p. 103.
29. *M.A.R.*, 1923, p. 105.
30. *S.I.I.*, VIII, No. 297.
31. Sewell, *A Forgotten Empire*, p. 220.

32. *E.C.*, VII, Sh. 2; *M.A.R.*, 1938, p. 208; *Ibid.*, 1923, p. 105, Rice *Mys.* II, p. 432; *KNV.*, p. 70.
32a. *E.C.*, VIII, Sb. 266; *KNV.*, pp. 90-92.
33. *N.I.*, p. 40.
34. *M.A.R.*, 1923, p. 106-107. There is a further controversy regarding accession of Veṅkaṭappa I as referred to by Vasantha Madhava (see *P.H.K.*, p. 105), that on the basis of *Cikkadēvarāya Vaṁśavalī*. Heras fixes the date in A.D. 1603 (Heras, p. 291). According to Buchanan his rule began in A.D. 1604 (*A Journey* II, 1870, Madras, p. 299).
35. *M.A.R.*, 1923, 107; *KNV.*, p. 93; *E.C.*, VII, Sh. 2; *KNV.*, p. 71.
36. *V.S.C.V.*, p. 263.
37. *E.C.*, VIII, TI. 40; *KNV.*, p. 106.
38. *A.R.I.S.E.*, 1963-64, No. 39.
39. *S.T.R.*, *Kallola* VI, *Taranga* 27.
40. *P.H.K.*, p. 119; *E.C.*, VI, Sr. 11; *M.A.R.*, 1925, No. 35; *E.C.*, VIII, Tl, 81.
41. *N.I.*, p. 87; However K. D. Swaminathan criticises *Chikkadēvarāya Vaṁśavaḷī* by stating that Śivappa Nāyaka and his nephew Vīrabhadra Nāyaka were closely related and the latter had helped Vīrabhadra to maintain himself the Ikkēri throne and so he concludes that Śivappa was not a usurper.
42. *N.I.*, p. 102.
43. *M.A.R.*, 1919, p. 37; *Ibid.*, 1916, p. 17.
44. *N.I.*, p. 105, *M.A.R.*, 1916, p. 67; *E.C.*, VIII, Tl. 76, 85, 145; *E.C.*, VIII, Tl. No. 34.
45. *N.I.*, p. 108; (Foster: ***English Factories in India***, 1661-64, p. 343). Even the Dutch sources state Bhadrappa was poisoned, Batavia Dagh *Register*, 1664, p. 325.
46. *K.P.*, p. 20.
47. *V.S.C.V.*, p. 265 (Both according to Rice and KNV); *P.H.K.*, p. 123, Foster op. cit., 1661-64, p. 343-344. The English records are wrong in reporting the death of Sōmaśēkhara Nāyaka I, on the other hand from other sources we are in a position to know that Bhadrappa died in A.D. 1664.

48. *E.C.*, VIII, Tl. 188; *Ibid.*, Tl. No. 77.
49. *E.C.*, VII, Sk. 27.
50. *E.C.*, VIII, Tl. 92; K. D. Swaminathan basing his view on a record of A.D. 1671, believed to be the latest record of Sōmaśēkhara Nāyaka I, places his reigning period as from A.D. 1664 to 1671.
50a. *M.A.R.*, 1927, No. 170, p. 145.
51. *E.C.*, VIII, Tl. 118.
52. *E.C.*, VIII., Tl. 46—The independent grant dated A.D. 1661 of Cennammāji (it must be noted) falls in the reign of Bhadrappa Nāyaka, the elder brother of Sōmaśēkhara Nāyaka I, regarding whom inscriptions supply us with the dates ranging between A.D. 1661-1663. How the queen could make a grant in the reign of Bhadrappa? We have to surmise that Sōmaśēkhara also began to rule in A.D. 1661 and was co-regent with his elder brother upto A.D. 1663 (earliest known date *E.C.*, VII, Sk. 27) and the queen ruled jointly with her husband right from the commencement of his rule—see K. D. Swaminathan, *N.I.*, p. 118; *P.H.K.*, p. 125. The view of Vasantha Madhava fixing the commencement of Cennammāji's rule in A.D. 1672 seems to be based on a English record of the same year which refers to the murder of Sōmaśēkhara I; but it is difficult to accept the opinion because there are inscriptions of Sōmaśēkhara dated A.D. 1674 and A.D. 1677. It is very likely that Sōmaśēkhara Nāyaka I continued to rule nominally till A.D. 1677 and died a natural death in the same year. Cennammāji evidently acted for her husband during this period because he was mentally deranged. It is very likely that the English factors must have taken the extreme stand giving the entire episode the colour of a murder; until further evidence is forthcoming the view of L. N. Rao can be supported.
53. *K.P.*, p. 20, *P.H.K.*, p. 130.
54. *M.A.R.*, 1916, p. 67. 54a. *Ibid.*, 1923, No. 123.
55. *K.P.*, p. 22; *N.I.*, p. 131; *K.N.V.*, x, *V.S.C.V.*, p. 269; *E.C.*, VII, Sh. 21.

56. *M.A.R.*, 1916, p. 67.
57. *V.S.C.V.*, p. 269.
58. *N.I.*, p. 144.
59. *E.C.*, VIII, Ng. 32.
60. *M.A.R.*, 1927, No. 153, p. 134. Also *K.N.V.*, XI states that Basavappa was crowned at Vēṇupura in A.D. 1739, June 14, *N.I.*, p. 143.
61. *K.P.*, p. 22; *V.S.C.V.*, p. 269.
62. Buchanan: *Journey through Madras*, etc., p. 127; *Publi Department Diary*, 1757, No. 30 B, p. 453: "The younge Raja of Bīdnūre has been murdered by his mother on 17t July". The *Haidar Nama* states that Cennabasavappa was treacherously strangled by the neck during the act o shampooing through a professional athlete and this is confirmed by Wilks: *History of Mysore*, I, p. 503. There i a Kannada novel entitled *Cannabasavanāyaka* written by Masti Venkatesa Iyengar (Jeevana Publications, Gavipuram, Basavangudi, Bangalore) which brings into prominence th leading characters in the story, Vīrammāji, Cennabasav Rājā, Rāma Candūr and Lingappa.
63. Vīrammāji was a shrewd queen and allowed her adopte sons no power and she was in amour with one Niṁbaya, mean person which had become a public scandal and fo this Cennabasavappa Nāyaka remonstrated her against he ways. For this reason he was caused to be murdered by the queen by being strangled in bath by a *jaṭṭi*, a professiona athlete who used to shampoo him; see K. D. Swaminathan *N.I.*, p. 151.
64. For the tragic end of Keḷadi rule—see K. D. Swaminathar *N.I.*, p. 162.

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Chronological Chart

(The dates are in A.D. only)

	Rulers Name	Chitnis 1	Dikshit 2	L. N. Rao 3	Swami-nathan 4	Vasantha Madhava 5
1.	*Cauḍappa*	1499—1513	1500—1540	1506—?	1500—	
2.	*Sadāśiva*	1513—1563	1544—1565	1544—1565	1540—1565	1509—1565
3.	*Doḍḍa Saṅkaṇṇa*	1563—1570	1566—?	1556—?	1566—1571	1566—1570
4.	*Cikka Saṅkaṇṇa*	1570—1580	1570—1580	1570—1580	1570—1580	1571—1580
5.	*Rāmarāja*	1570—1586	1570—1586	1570—1586	1570—1585	1571—1586
6.	*Veṅkaṭappa I*	1582—1629	1592—1629	1592—1629	1586—1629	1586—1629 (or 1592)
7.	*Vīrabhadra*	1629—1645	1629—1645	1629—1645	1629—1645	1629—1645
8.	*Śivappa Nāyaka*	1645—1660	1645—1660	1645—1660 (1652–1659)	1545—1660	1652—1660
9.	*Veṅkaṭappa II*	1660—1661	1660—1661	1660—1661	1660—1661	1660—1661
10.	*Bhadrappa*	1661—1663	1661—1663	1661—1663	1662—1664	1661—1663
11.	*Sōmaśēkhara I*	1661—1677	1663—1671	1663—1677	1664—1671	1664—1672
12.	*Cennammāji*	1661—1697	1671—1697	1671—1697	1671—1696	1672—1697
13.	*Basavappa I*	1697—1714	1697—1714	1697—1714	1696—1714	1697—1714
14.	*Sōmaśēkhara II*	1714—1739	1714—1739	1714—1739	1715—1739	1714—1739
15.	*Basavappa II*	1739—1754	1739—1755	1739—1754	1739—1755	1739—1754
16.	*Cennabasavappa*	1754—1757	1755—1757	1754—1757	1755—1757	1754—1757
17.	*Sōmaśēkhara III*	1757—1763	1757—1763	1758—?	1757—1763	1757—1763
18.	*Cenna Vīrammāji*	1757—1763	1757—1763	1757—1763	1756—1763	1757—1763

1. *K.P.*, p. 7–23, App. p. 224–225. 2. *K.N.*, p. 10–11, 65-(App. 3).
. *V.S.C.V.*, p. 255–269. 4. *N.I.*, p. 12–152, App. B-p. 280–281.
. *P.H.K.*, p. 94–161.